

In Woods of God-Realization

OR

The Complete Works of Swami RAMA TIRTHA

VOLUME III

AIDS TO REALIZATION

Seventh Edition

2000]

1949

[Price Rs. 2/4/-

Published by
THE RAMA TIRTHA PRATISTHAN
(THE RAMA TIRTHA PUBLICATION LEAGUE),
LUCKNOW (INDIA)

22;33
19.3
1760



Printed by
BHARGAVA PRINTING WORKS
LUCKNOW.

TABLE OF CONTENTS

		Page
Appreciation	....	.... I

LECTURES

1. The Law of Life Eternal	...	1— 36
2. Balanced Mind	....	37— 65
3. Out of Misery to God Within....		66—101
4. I am All Light	....	102—111
5. Be not Centre Out	....	112—117
6. Aids to Realization or Pranayama	118—143	
7. The way to the Realization of Self	144—158	
8. Informal Talks on Self-Realization	159—186	
9. Some of the obstacles in the way of Realization		187—206
10. Soham	....	207—218
11. Questions and Answers	....	219—247

APPRECIATION

BY

Lala Hardayal, M. A.,
(The Modern Review, July, 1911.)

“.....In this part of the country, there are many persons who lovingly cherish the memory of Swami Rama Tirtha and tell how he lived like a true ascetic and won the hearts of the rude villagers in the mountain valleys of California, how he used to throw into the sea the laudatory comments on his lectures that appeared in the local press, how he insisted on charging no admission fee and said to well-to-do friends who complained that the expenses of holding the meetings could not be met on that plan, “Surely you can pay the expenses of holding the meetings.” He was the greatest Hindu who ever came to America, a great saint and sage, whose life mirrored the highest principles of Hindu spirituality as his soul reflected the love of the “Universal Spirit” whom he tried to realize.”

PREFACE

The Readers of 'In Woods of God-Realization' are aware of the fact that the works of Swami Rama Tirtha published originally in four volumes were later on brought out in eight volumes in 1930.

Lately a suggestion was placed before the management that these volumes should be of uniform size as far as possible and some of the lectures should be put under the appropriate titles which each volume suggested. Some matter which was not already published in these volumes had also to be brought out.

The Rama Tirtha Pratishtan, therefore, evolved a scheme early in 1947 to publish the complete works of Swami Rama Tirtha 'In Woods of God-Realization', in 12 volumes as follows:—

- (1) The Pole Star Within
- (2) The Fountain of Power
- (3) Aids to Realization

- (4) Cosmic consciousness and How to Realize
- (5) The Spirit of Realization
- (6) Sight seeing from the hill of Vedanta
- (7) India—The motherland
- (8) Forest talks
- (9) Mathematics and Vedanta.
- (10) Snapshots
- (11) Precious gems.
- (12) Musings of the Poet Monk.

Now this volume is published under this new scheme and other volumes are in the course of publication likewise. How the lectures have been redistributed would be manifest from a perusal of the full scheme.

I hope the blessed readers will appreciate our efforts in this direction.

RAMESHWAR SAHAY SINHA

M. L. A.

Hony. Secretary.

Aids to Realization



THE LAW OF LIFE ETERNAL

(The following are some of the letters originally written to Swami Narayana and afterwards enlarged and edited by Swami Rama himself for publication. Ed.)

1. The dear ones part,
The foes depart,
Relatives die,
* Get snapped all ties.
Our systems gay
May have their day
And pass away.
The trees decay.
Birds merrily play
But fall a prey.
The flowers fade,
Light turns to shade,
Our loves are changed,
Beauties deranged,
Names, fames do wane,
All glory is vain !
Fickle, transient is all
This show, it palls.

* (Get snapped the ties) alternate reading.

All objects sweet
 Attract but cheat,
 They treat, deceive, defeat.

II. Any thing the best,
 We choose for rest ;
 The last, the first.
 That we choose to trust
 When it feels, our toes,
 Lo ! down it goes. . .
 No sooner we love
 Than things dissolve,
 Of confiding we think
 And in foam we sink.

III. Is all at last
 A dream of past ?
 Is nothing true,
 He, I or you ?
 Is all a myth,
 This kin and kith ?
 Oh ! where shall I turn ?
 To whom return
 The heart that burns,
 The breast that yearns ?
 Oh ! unrequited Love !
 O ! innocent stricken Dove !

IV. See, in this scene of changing shows
 There is a changeless One that glows.
 In seeming death, decay and pain,

It changes dress but comes again.
 Love that, nor dress, love Him, nor things.
 He changes the dress and flings ;
 Old garments gone,
 Fresh forms puts on.
 He is neat and clean
 And whenever seen,
 New forms He wears
 Unthought of rare.
 One order passed, another came,
 In both is He, the same.
 How sweet is loss, privation !
 He bares Himself, 'tis Revelation.
 How sweet His stripping grace !
 Still sweeter the new face !
 The sky, the breeze, the river, rose—
 Such veils of gauze for self He chose..
 Hide as Thou mayst, I feel Thee,
 Covers don't conceal but reveal Thee.
 The forms are chased by one another
 That we may see the One they cover.

V. O ! what a rosary !

This world, I see,
 One bead is told,
 You say it dies ;
 Another passes and another and another,
 Yet the thread survives.
 That thread Divine

IN WOODS OF GOD-REALIZATION

Is mine, is mine !
The golden thread I cherish ;
Let pass the *forms* or perish.

VI. These fleeting forms—
Mere morning charms !
They dawn and die—
Mayavic lies !
These things that seem
Are nothing but dreams
Of that Eternal Sun,
The Changeless One.

VII. On foes and friends
I won't depend.
I won't recline
On *shows* divine,
For bodily health,
Or earthly wealth.
What care I ?
My Love and I ?
To the seeming things
I will not cling
These forms of dress—
Mere pawns of chess,
I'll see them all,
Not moved at all.
There, that and this—
I will not miss.
My Love is found,

It's all around.
Oh ! Him I trust.
Love Him I must.
The One in plurality,
The only Reality !
My all in all
Oh Him I call !
My friend so true
My *chela, guru,*
My father, child,
My fire-side !
My husband, wife,
My self, my life,
My only right.
The Light of lights
My storm, my calm
My balm, my Rama.
Om ! Om !!

Rama lays claim to no mission. The work is all God's. What have we to do with the examples and precedents of Buddha and others? Let our minds respond to the direct dictates of the Law. But even Buddha and Jesus were forsaken by all their friends and followers. Thus out of the seven years of the forest life, Buddha passed the last two years entirely alone and then came the effulgent

Light, after which disciples began to flock to him and were welcomed. Be not influenced by the thoughts and opinions of well-meaning respectable advisers. If their thoughts had been at one with the Law, they might have created shiploads of Buddhas by this time.

Slowly and resolutely as a fly cleans its legs of the honey in which it has been caught, so remove we must every particle of attachment to forms and personalities. One after another the connections must be cut, the ties must snap, till the final concession in the form of death crowns all unwilling renunciations.

Mercilessly rolls on the wheel of Law. He who lives the Law, rides the Law. He who sets up his will against God's will (*i. e.* the Law) must be crushed and suffer Promethean tortures.

The Law is विशूल (the Cross), it pierces the little false self. He who suffers willing Crucifixion, to him the world is a Garden of Eden. To all else, it is a *paradise lost*. The Law is fire, it burns up all worldly attachments (स्त्रेह), it scorches the ignorant mind, yet it

purifies and destroys all kinds of spiritual plague germs.

Religion is as universal and vitally connected with our being as the act of eating. The successful atheist knows not the process of his own digestion, as it were. The Law makes us religious at the bayonet's point. The Law flogs us up to wakefulness. There is no escape from the Law. The Law is real and all else is unreal. All forms and personalities are mere bubbles in the ocean of the Law. Reality has been defined as *that which persists*. Now, nothing in the world of forms, no relationships, no bodies, no organizations, no societies could ever persist so tenaciously as this Law of the शिखला, the Cross.

Why do deluded, short-sighted creatures love appearances (personalities) more than the Ideal Law? Because through ignorance persons and other appearances seem to them persistent realities, and the Law an intangible evanescent cloud.

Through hard knocks and painful bumps, they may be saved if they happen to learn the lesson which the grim Dame Nature intends

to teach, *viz.*, त्रिशूल (the Cross), or त्रिशूली (*Shiva*) is the only Reality and all personalities and objects of affection are passing phantoms, merest shadows, fictitious ghosts. The apparent bitters and sweets, the seeming beauties and monstrosities are only masks put on by the *Bihareiji* (the Playful One) to open our eyes to His glory at last.

When we believe in the forms of foes and friends as real, they deceive and betray us. But we make the matters still worse when we begin to retaliate and impute to them motives and evil natures. The first faithlessness on their part was due to our assigning through love that reality to them, which belongs to God alone. Now, that we resent, we intensify our previous error through hatred assigning still greater reality to their forms, and thus invite more pain. Beware ! This त्रिशूल (Perfect Renunciation, *Shiva*) is the ultimate purpose in life. It is a living reality, something more concrete than stones, and well might it be represented by stone Lingam. It strikes harder than stones to correct the forgetful mind. To remember it perpetually is of vital necessity.

Mohammedans and Christian are not wrong in calling this Law or God *Ghayyur* (Jealous) and *Qahhar* (Terrible). Indeed, it is no respecter of persons. Let any one set his heart on anything whatever of this world, and unavertedly the wrath of Nature must, must be visited upon him. If people are slow in learning this Truth, it is because they have little power of correct observation ; they usually, in matters concerning their own personality, do not like to see the cause in the phenomenon itself and they would readily blame others for their own faults and know not to retrospect as a disinterested witness their own moods of passion and feeling and the consequences these entail. Betrayed we must be, when we trust the forms, or when in our heart of hearts we give that honour to false things and personalities which is due only to the One Reality, *i. e.*, when we let idols sit on the throne of our hearts instead of God. The method of *agreement and difference* establishes the Law of the Unsubstantiality of Not-God, knowing no exception.

How often are we not the cause of perfect

gentlemen no longer remaining as good as their word, by setting our heart on their promises, and believing in them more than in God? How often do we not bring about the death or ruin of our children by the Law-forgetting love for their bodies (forms)? How often do we not make friends faithless by depending on them and placing in their persons that innermost faith which is due to God alone—*i. e. the Jealous Law*? How often do we not bring living Gurus down from their spiritual heights by making them trust on us and on our faith in them, whereas the Law must make us deny them even more than “three times before the cock crows”?* How often is not our heart-dependence on wives the cause of domestic strifes and of far worse scenes? Take anything more serious than God, and Divine Love must stab you with piercing glance.

To talk of no unworthy loves, let us take the case of Gopikas who set their hearts on the *form* fascinating of God-Incarnate, and yet they had to shed bitter tears of blood for their

* See Gospel St. Luke, chap. 22.

mistake. That embodiment of chaste affection, Sita, believed in the reality of the *form* glorious of Divine Rama, yet she, O even *she*! had to pay for the error in being driven into the hissing forests by the Jealous अमूर्त (formless) Rama or the Real Rama, her Master, the Lord of each and all.

ब्रह्म तं परादायोऽन्यत्रात्मनो ब्रह्म वेद ।

क्षत्रं तं परादायोऽन्यत्रात्मनः क्षत्रं वेद ।

लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद ।

देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद ।

भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद ।

सर्वं तं परादायोऽन्यत्रात्मन सर्वं वेद ।

इदं ब्रह्म, इदं क्षत्रम्, इमे लोका, इमे देवा, इमानि भूतानि,

इदं सर्वं यद्यमात्मा ॥

(वृषद्वारण्यकोपनिषद्)

Translation :

The Brahman must desert him who sees the Brahman not in Self. The Kshattriya must forsake him who feels the Kshattriya to be elsewhere than in Self. The people (or the worlds) must banish him who regards the Lokas (the people) separate from Self, the gods must abandon him who looks upon gods as different from Self, the objects or things

must give him up who realises the objects as elsewhere than in Self. Anything and everything must reject him who does not take anything and everything as One with Self. That Self is Brahman, that Self is Kshattriya, that Self is the people, that Self is the gods, that Self is things, that Self is each and all.

Shruti Veda.

The seeming objects which attract, are apparently equivalent to the innocent form of *Krishna*. The dragon of mind (मनस्) readily takes them in ; but on getting inside, they stab from within, pierce the dragons' belly, and people begin to complain :—“O, my heart is broken ! I am undone ! I am undone !” Why did you let yourself be deceived by names and forms ? Love the Reality only. Cling to God alone. Take in God, assimilate God, walk with God, be God, behave God. That is life. Not till you have given them up, you will see the infinite faithfulness and love which is in the things of this world.

Dear Ones ! God alone is real and all else unreal. *La ilah il lillah.*

It is true, Mohammed has been misunderstood and often wrongly followed, but any one who sees the Truth, must reverently bow before the Idea, although only one-sided, of putting an immediate end (by sword) to the lingering, chronic tortures of those who are dying by inches through practical non-belief in the only Truth—"There is no Reality but God." Christ teaches practically the same lesson, Buddha the same, and, of course, every one of our own Rishis in one form or another preaches the same thing. But what of that, their preachings and teachings could never have survived if they had not found hearty response in the private experiences of those who heard them, and if they had not been borne out, verified, and time and again rediscovered by the truthful, the sincere devotees of Light in all ages.

The Law of Renunciation is a stern Reality. No flimsy phantom this! Nations could not be all deluded and carried away by the mere chimerical hallucinations of prophets and leaders. Centuries and centuries could not be run away with by the mere fancy of poor

cranks.

People not knowing the real cause of their miseries, which is falling out of tune with the Law, begin to fall foul with the outside symptoms of their malady, *i. e.*, the apparent circumstances. Let the good or bad talk or conduct of people be washed out of consciousness even as misty dreams are consigned to oblivion. Dreams may be nightmares or sweet dreams, we do not try to adjust them or quarrel with them; but rather our own stomach it is that is straitened. So good or bad folks that meet us ought to be entirely ignored, and our spiritual condition improved. Let not these seeming evils or lucks stand between thee and God. There are no insults and faults immense enough to satisfy me in the act of forgiving them.

Let nothing be prized higher than God, nothing valued equally with God. Compliments, criticisms and diseases are equally fatal if we regard Self as subject to them. Feel yourself God and sing songs of joy in Godhead. Look upon compliments and criticisms even as Rama looks upon physical ailments merely

as footmen from God's Durbar, who with all the authority of the supreme Government say,—“Get out of this house (body-consciousness), at once!” They obey me when I occupy the Durbar throne; they whip me and stab me when I enter into this hovel—the body-consciousness.

Even governments whose so-called laws do not conform to the divine Law of the *Trishul* (the Cross), work their own destruction. Shylock-like laying stress on personal rights, thinking this or that mine, feeling a sense of possession, saying “the law grants it” is to contradict the real Law, according to which the only *haq* (right, prerogative) we have, is *Hag* (God), and every other right is wrong. If nobody else recognises this principle, the Sannyasin at any rate ought to work it into life.

The Law is all pervasive, is the higher Self of each and all, and is Rama in this sense. Yet it must kick out and kill out the personal self. It is cruel, but its cruelty is the quintessence of love, because in this very death of the apparent self consists resurrection of the real

Self and life eternal. He who keeps the false self and claims for it the prerogatives of the King-Self, must, as it were, be devoured by vultures on the height of vanity. The freedom of Vedanta is no impunity from Law for the limited local self, *i. e.*, personality and body. This is turning G O D into the very reverse. Millions of beings perish every hour through this mistake. Thousands of heads are sinking into pessimism, and hundreds of thousands of hearts are breaking every minute, by the foolish reversal of the order of the Law. The Freedom from Law is secured by becoming the Law, that is the realization of *Shivoham*.

That dupe of the senses, who counts on what are called facts and figures, and rests on the foundation of forms, builds on the foam and sinks. He builds on the rock, in whose heart of heart,

*God is Real, the world unreal,
and the Law a living force.*

Let this body be freely called policy player, selfish, vain, proud, or anything else, let it be what they call insulted, kicked, killed, what is

that to me, the Self of all?

I am Truth the inevitable,
 I am Law the inexorable ;
 To know Me is to obey Me,
 To obey Me is to prosper.
 Oppose Me, it will not annoy Me,
 Ignore Me, I cannot be anxious,
 But will calmly destroy him who slighteth.

This is no empty threat (गीदङ्ग-भवकी). It is too terrible a truth.

Let us have at least as much respect and regard for Truth (God, Law), as we have for the feelings of persons. If the hearts of persons break by our faithful, innocent loyalty to the Divine Law, we cannot be held responsible for that. To us, it should, by all means, be of far more serious concern not to break the Law. By yielding to the whims of those we call our dear and near, as against the Law, we invite calamity over their heads as well as ours. There is none nearer than God, none should be dearer than God, Truth (Law).

वय छं सोमवते स्व मनस्तन्त्रपु विभ्रतः ।

Yajur Veda.

Translation :

For Thee, for Thee alone, O Lord ! O Law !
I was, keeping the mind in my body.

In Vedic days, on certain occasions, unmarried girls assembled round Fire with folded hands, turned round the blazing one, and sang this song :—

‘ व्यस्त्रकं यजामहे सुगन्धिं पतिवेदनम् ।
उर्वारुक्मिव वन्धनादितो मुक्षीय मासुतः॥

Translation :

Let us be absorbed in the worship of the Fragrant One, the All-seeing One, the Husband-knowing One. As a seed from the husk, so may we be freed from bondage here (the parents' house), but never, never from there (the husband's home).

विद्युद्धती दुलहन वतन से है जब, खड़े हैं रोम और गला रुके हैं ।
कि किर न आने की है कोइं ढब, खड़े हैं रोम और गला रुके हैं ॥

That prayer of the ancient Aryan maidens is springing deep from the very bottom of Rama's heart ; and tears, O ! tears are pouring madly along with it.

O God ! O Law ! O Truth ! let this head and heart be instantaneously rent asunder, if

any other connection lodges there but Thee. Let this blood be curdled immediately, if any other idea flows in the arteries and veins along with it but Thee.

Another *Shruti* :

अहम् जानि गर्भधमा त्वम् जासि गर्भधम्

Sense in English :

As a woman of a man, so shall I learn of Thee, I shall draw Thee closer and closer, I will drain Thy lips and the secret juices of Thy body, I will conceive of Thee, O Law ! O Liberty !

Is not Rama married to the त्रिशूल, married to the Truth and Law, उदासुहाग्नि, that other attachments and other connections are still expected of him as of a harlot ?

[मेरे तो गिरिधर गोपाल दूसरा न कोइँ]

This is no blind impulse, nor is this a selfish policy to harm anybody. Why, what has innocent Rama committed that ye would drag him into narrow limitations of personal relationship ? Spare him, pray spare him. For your own safety's sake, spare him. Leave him alone. In this lies the good of your

country and of humanity. Do ye suppose that he will die in loneliness without the tender cares of his body on your part? No, God is real, and life in God knows no hardship and this body cannot drop before it has done the work of God.

It is no good to be meddling with anybody's sacred vows. He will let nothing stand between him and his ideal, no, not even death. Let no one try to shape his career according to notions borrowed from a godless reading of history. Away with your loves and homages to the seeming Rama. These are an insult to the real Rama—the Self of all. Hands off! Wake up from the dream of forms. Shake off the illusion of personalities and body consciousness even as Rama has shaken off dyspepsia by a life of Law. Burn up sense-attachments by focussing the scorching light of Self on them. Give no quarters to worldly impressions in your heart, keeping it all the time brimful of the Real Rama.

War harchih juz dilbar buwad

As shahr-r-dil berun kunam.

Translation :

Any other thought besides that of the Beloved, let me expel from the city of my heart.

Is not God at least as sweet as any sense object?

People hesitate to love God, because they think they receive no response from Him as in the case of fictitious worldly objects of love. It is the foolish ignorance that thus deludes them. O Dear! His breast instantaneously, nay, simultaneously heaves with thy breast in responsive impulse.

Look not, in the apparent friends and foes, the cause of their conduct. The Real Causation rests with your real Self alone. Look out!

As a little bird just learning to fly, leaving one stone or twig, perches on other similar support, then on another and another, but cannot leave entirely those ground objects and soar into the higher air, so a novice in *Brahma Jnana* while disengaging his heart from one thing or disgusted with a particular person, immediately rests on something else, then

clings to another similar delusion, does not give up dependence on frail reed or straw, and quits not in his heart the whole earth. An experienced *jnani* would turn the apparent faithlessness of one earthly object into a stepping stone for a leap into the Infinite. The art of religion consists of making every little bit of experience an occasion for a leap into the Infinite. The seeming things being all of a piece, while giving up one thing outwardly he makes it a sign and a symbol for renouncing all inwardly.

Deplorably dunce must be he who does not recognize the piercing Truth that (त्रिशूल) Death of the selfish personality alone is the Law of life. The त्रिशूल shakes off personalities. The shaking off of personalities is Resurrection of Life Eternal. Live ye for ever ! Farewell.

DEATH IN LIFE.

When Rama left Lahore, he was reading in those days, the Persian version of *Vishnu Purana*, one of the boldest treatises on Advaita Vedanta. It is the Latin translation of the Persian version to which Emerson and Thoreau

and others of the same calibre and character refer so enthusiastically in their writings. The Punjabi *Vishnu Purana* also is a reproduction of this Persian work. The *Anubhava Prakasha* of the Kali Kamli Wala Baba is an improvement on the Punjabi *Vishnu Purana*. This is the work which shows on what heights the man used to live, and in its pages we catch the glimpses of his inner life. Here is the secret of the millions' worth of work being silently done to-day through the name of one whose only garments as well as the house were no more than a black blanket, who was not much of a scholar either, and who used to beg his meals from door to door, lest he might not prove a burden on any single family. Bridges are being put up on tempestuous rivers, roads are being made, *Dharmashalas* being erected, food and clothings distributed, education being imparted, and the work given to the workless hands on the burning sands of the plains and the lofty heights of the Himalayas in the name of the *Kali Kamli Baba*.

Plans and policies can achieve nothing

more than mist and smoke. Real work is not done through worldly designs. Work is done through God-life. For some the busy life among crowds is an unconscious aid to live the divine mood ; for some solitude is a conscious help ; for some calamities are opportune blessings to that effect ; for some, while writing books, the heart is pressed by the Master's pen ; some, while lecturing, lose their opacity and the Master's Light shines through them ; some, while bearing the brunt of battles, making their breasts the targets for bullets, renounce body-consciousness ; and become known to the world as heroes ; some while devoted to art, rise to the Immortal Beauty. Even the thief when breaking into a house, if successful, mark ye ! that so far as his success goes, it is due only to his falling into *that* trembling indescribable, wordless, thoughtless state of resignation, and an entire dependence and suspense in the Unknown Infinite. As to the wickedness of the deed, that is, taking seeming riches to be real enough, for such an attempt, he, of course, invites the wrath of Law on his head.

Work is done just in how far we were alive, *i. e., dead in the all*. This life, that is, death works and not our solitude, society, means and measures. The ignorant biographers watch only the outside bearings and attribute the achievements, now to the style of writings and then to the number of followers etc., ignoring the real soul of success, as if my work depended on what birds are perching on the tree, under which I sit and write. Our circumstances and opportunities are nothing. The ancient sage sees aright when the warrior's victory he attributes solely to the Inner and Outer God (Indra and Varuna).

सुरा चकिन्द्रा वह्ना देव चतुर्म् ॥

Mandal VII, Rig Veda.

Every day, we see before our eyes, as Bullah Shah would put it, "sparrows vanquishing eagles," *i. e.*, our most favourable and promising bubbles bursting, and in the words of Christ, our rejected bricks being glorified as the corner-stones of huge mansions. No depending on seeming circumstances, no worldly wisdom is the least factor in our victories. All our

connections, friendships, riches, expectations, promises and other means (*i. e.*, to say our world) are the merest deception, vanity of vanities. It requires no subtle wisdom of *Sureshwara* or *Shankara* to show their nothingness. To those who have eyes, every little bit of experience as a dread cannon, thunders out this Vedanta.

तत्त्वमस्यादि वाक्यानां स्वतः सिद्धार्थं बोधनात् ।

अर्थात्तरं न संद्रष्टुं शक्यते त्रिदशैरपि ॥

Our Mahatmahoods, reformerships, honours, offices, relations are no more than dreams of the last night, past incarnations, cloud-forms, twilight-ghosts and goblins of diseased phantasy. When we are out of tune with Rama, we do not see the way, miss the path of Law and we must suffer. While in God, the right methods, the right impulses, right inclinations, spontaneously well up in the heart and lead us to the rich landscapes, mountain scenes, refreshing springs of peace, prosperity and purity; or the blissful light in us of itself draws life and love towards us.

This, the lesson of ego-sacrifice, lay at the bottom of the most complicated, grand and

imposing Yajna ceremonies of Vedic periods. The Law of *Life in Death*, I find as stern and solid a reality as the 'Rudra' was to the ancient Rishis. Disregard it and bang fly the arrows to your heart and sides.

नमस्ते रुद्रमन्यव उत्तोत इशवे नमः ॥
वाहुभ्यां उत ते नमः ॥

Translation :

Salutations to Thy indignation, O Rudra (i. e., the Law), Salutations to Thy unerring arrows; prostrations to Thy untiring arms.

In every little experience of ours is folded the whole of history. We do not read it. It is as easy to become a Buddha or Christ as to remain a poor Paul, provided we pay the proper prices, i. e., evacuate the local self and let God work through us. Two swords in one sheath we cannot have. The Lord of lords we can become if we develop the power to believe not in the praise or blame which is heaped on us, if we escape the 'fever of *doing*,' if to win, to gain the day be not our object, if to be the Truth more than to advocate it, engage our energies, and if we work appropriating as little credit to ourselves as

the sun for shining all the time. The very moment we begin to believe what people say about us, there is a dead stop. The world is not. The world is not and their talk is nothing. God is the only reality.

Some think 'Pain' is indispensable for development of character, as fire is for purifying gold. Nature allows no progress without struggle. Perhaps it has always been so up to the present day. But is that a reason why it should thus continue for ever? It is true, no chemical can operate unless it passes through the nascent state. The seed grows through reduction into the substance. Metals are welded by matriculating at the melting point. The man of outward shows and feelings, encouraged at the seeming hopes and bright prospects, pins his faith to individual appearances, rushes onward, but full soon does he receive a knock on the head or bump on the forehead. The shock melts him, brings him to the nascent state, and the condition of life being fulfilled, forthwith comes success to greet him. Let the reports be what they may, if Law is Law, Christ could not have

suffered except by somehow forsaking the God-ideal or stumbling in the path of *death-in-life*. Persecution, however, soon restored him to his balance and a few hours of absolute self-crucifixion in the Timeless All before the seeming crucifixion took place, brought him to life for all times. But persecution and pain as such are not necessarily succeeded by success and joy, often one trouble simply heralds a whole train of others, and they say misfortunes never come singly. If through the warning of one calamity we wake up to the blessed mood, the sunshine of life and light falls on us there and then, but if the cold of initial misery intensifies our law breaking, worse disasters are invited by us. The Law inexorable, perhaps mysterious also, not being understood and kept, the struggle must continue showering hard bumps and knocks over our heads. Those survive that pass through the indescribable "nascent state," the only condition for fitness. Once they had engines without governors, and the steam-struggle was unmangeable. But now that the governors have been invented for engines, why should

there be any unnecessary waste of power. So, the Law of Life, the governor, being secured, there is no reason why pain and struggle should still be permitted to rule mankind like lower animals.

To work as centered in the physical personality is no crime in the eyes of the limited worldly governments, but that is the only crime with the Universal Supreme Government, all other faults being its different branches. There is but one disease and one remedy. To break the Vedantic Law—*Brahma satyam jagat mithya*—is the root of all maladies, now assuming the shape of one trouble and then of another. And the cure is to wake up into our Real God-head. Self-deception once yielded to, all other deceptions follow naturally more and more.

Is Rama's talk merely a recluse's reverie and of no use to the men of society? The water in the reservoir has no vegetation about it, but could that be a reason why the fields should refuse to be irrigated by it in order to bear their own harvests? Rama states simply the Law which is every one's own life. I find

all the laws of the world—chemical, biological, psychological and all to be no more than particular expressions of the One Law—the Law of law referred to above. The Law of Causation, the worldly relationships, hopes, duties, are all mere transition points, passing standards of judgment, wayside inns, the dolls of the spinster, the *yatammum* of the waterless Arab. Once the *Sun* shines in the horizon of our consciousness, once we wake up to the true nature of things, all causations and laws begin to revolve round as planets and satellites, nay, they approach us even as children do their mother at the dinner

ययेह क्षुधिता बाला भावरं पर्युपासते ॥

Sama Veda-

Man has to learn to die quite as naturally and simply as the child has to learn to walk. This Death means the state where the servant is no individual servant, the disciple no disciple, the Raja no Raja, the friend no friend, and the enemy no enemy, the people's promises no promises, threats no threats, provisions no provisions, rights no rights, all is God. There is but One Reality. When the heart

beats at one with it, the whole world pulsates at one with the heart. When the mind gets out of tune with it (*i.e.*, rests on shows), the whole world vibrates differently from the mind. So long as we feel an impulse to defend the body and retaliate on behalf of personality, returning tit for tat, we are dead. There is no safer test of greatness than the faculty to let mortifying and insulting expressions pass unheeded.

When a gentleman passes from the lawyer's bar to the judge's bench, the attitude of the whole court towards him changes. So, when we rise from the advocate's position to that of the disinterested Godlight, the whole world must re-adjust her relations to us, and their lines of business with us must point differently as the compass needle shifts its pointing through the motion of the ship. Do they cheat you? It is because you have defrauded God out of you. Truly observes Professor James: "Life is based on the fact that material sensations actually present may have a weaker influence on our action than *ideas* of remoter facts." Animals are led by the material sensations

alone. Man's Divinity is redeemed only when the invisible laws, nay the Law, which is enveloped in darkness for the animal man, becomes to him a solid, stern fact of facts, and on the other hand, the seeming fleeting forms, the so-called hard cash etc., which are the guiding stars of the ignorant, disappear for him in the daylight of the Divine Presence.

या निशा सर्वं भूतानां वस्यां जागर्ति संयमी ।

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Bhagavad Gita.

SUBLIME COURTESY—THE LAW

Khalil an roz ba atish hami guft
 Agar muye za man baqist darsoz
 Badu mi guft an atish ki ai shah!
 Ba peshat man Bumiram tu dar afroz.

Sense in English :

Abraham, while about to be burnt alive, asked Fire: "If say, even an hair of my personal consciousness still clings to this body pray, spare it not, burn it, burn it please." The fire went out as if reverently to make this reply: "Live ye, my lord! let me die at your feet."

Such is the Law Divine. God shall not be outdone in politeness of manners.

रुचं व्राह्म जन्मन्तो देवा अग्ने तदवृवन् ।
यस्त्वेवं व्राह्मणो विद्वात्स्यदेवो असन वर्षे ॥

Yajur Veda Samhita.

सर्वं एवेनं भूतान्यभिक्षरन्ति ॥

Brihadaranyaka Up.

सर्वं इस्मै देवा वलिमावहन्ति ॥

Taitiriya Up.

Translation :

Gods, the progenitors, at the very beginning, spoke to the lovely lover of Brahma :

O one with Brahman ! whoever may thus know Brahman, we gods have to wait upon him as obedient attendants. All beings bring presents before his throne; all laws offer sacrifice on his altar.

A GREAT OBJECTION TO VEDANTA.

Vedanta kills out feelings and blears the aesthetic vision; it inculcates callousness, nature-like rectilinear conduct, no regard for relations.

Yes. It does so. To its true votary, Truth, the Reality, must gain such enormous

dimensions that things, persons, causations, and opinions should become vanishing quantities. But if human or rather animal feelings are washed out, Divine feelings begin to overflow instead. The artificial lights are replaced by the laughing sunlight which bathes all surroundings in joy, although it is no respecter of persons.

“Never before could I have believed it,” says an Englishman of great spiritual experience “but I see it all now. There is nothing like it—no happiness—when you have clean dropped thinking about yourself. But you must not do it by halves, while even there is a least grain of self left, it will spoil all; you must just leave it all behind and vouchsafe to the personality and mind just that much sympathy as to any stranger—no more, no less.”

Leaving your year-long plans and purposes, leaving good name and reputation and the sound of familiar voices, untwining loved arms from about you, putting off the cherished personal self, as we slip off gloves, brushing aside the fears of disease and banishing the hopes of appreciation, pass disembodied out

of yourself. Leave the husk, leave the long, long prepared envelope. Pass through the gate of indifference into the Palace of Mastery, through the door of Jnanam (Knowledge Divine) out into the open of deliverance. Give away. Dispossess your mind of all you have, become poor and without claims, and behold you shall be Lord and Sovereign of all things.

श्रीरचते जद्धमीश्च पत्न्यावहोरात्रे पाश्वे

नक्षत्राणि रूपमस्तिवनौ द्वात्तम् ।

इष्ट्यन्निपाणामुं ॥

Yajur.

Meaning :

Success and prosperity are thy maidservants. Day and night thy right and left sides. The splendour in stars thy looks. Heaven and Earth thy lips parted (in smiling). If ye desire anything, desire that.

RAMA.

Om ! Om !

BALANCED MIND.

(Class Lecture, delivered on February 15, 1903.
in San Francisco)

The question put the other day was: "Can a man realize Vedanta in this age?" And it was suggested by some one that a man must leave this or that in order to realize Vedanta, and retire to the forest of the Himalayas. But Rama says, "No, no, you need not retire into the forests."

In these days the common complaint is lack of time. They say, "We have got no time, we have to attend to all sorts of business, our relatives and friends take up our time." There is a prayer: "O God! Save me from my enemies," but the prayer which the modern man should offer more properly would be, "O God! Save me from my friends." Friends rob us of all our time; then anxieties, worries, troubles take away our time. Then we have to attend to our children and our helpmates;

we have to receive visits and pay visits, we have to read things; how can we spare time for spiritual advancement? Oh, duties! they take away our time. We cannot spare time even to take dinner easily. In the name of duties all your life is being frittered away. But let us ask wherefrom these duties come. Who imposes these duties upon you? You yourselves. In fact it is you who make your duties. Duties should not come upon you as a cruel master. You regard it your duty to attend to the office work, but who put that office work on you? It is you yourself. So, if you ultimately realize the nature of duties, you will see that you are your own master, and that all these duties which absolutely enslave you, are created by yourself. If you once feel that, there is nothing in this world that binds you. Everything originally comes from you. You can be very happy, and you can adjust your position most smoothly.

Once a man came to Dr. Johnson, and said, "Doctor, I am undone, undone. I am unfit for any work; I cannot do anything. What can a man do in this world?"

Dr. Johnson inquired what the matter was with him. He ought to lay down reasons for his complaint, and this man began to state his argument in this way. "Man lives in this world for a period of a hundred years at the utmost, and what are a hundred years compared with infinity, eternity. Half of this age is passed in sleep. You know we sleep every day, and our period of childhood is one long sleep, and our period of old age is also a time of debility and helplessness, when we can do nothing; again our period of youth is mis-spent, ill-spent in evil thoughts, in all sorts of temptations. Again what is left to us is spent in sporting about. We play a great deal, and what is left out of that is wasted away in attending to nature's calls, and in eating, drinking, etc., and what is left out of that goes in anger, envy, anxiety, troubles, and worries. These are also natural for every man. What remains still, what little is left to us, is taken up by attending to our children, to our friends and relatives. What can a man do in this world? We must weep for those that die, and we must rejoice at the birth of new

arrivals. All our time must be wasted in this way. How can a man do anything solid, anything real? How can a man spare time for realizing his God-head? We cannot. Away with these churches, away with these religious teachers and preachers. Tell them that people in this world cannot spare time for religion, they have no time for realizing their God-head. That is too much for us."

Dr. Johnson did not smile at these words, he did not reprimand this man nor reproached him, but only began to weep and began to sympathise with him. He said, "Men ought to commit suicide, because they have no time for godly professions. Brother! To this complaint of yours, I have another complaint to add, I have a worse complaint to add."

This man asked Dr. Johnson to state his complaint. Dr. Johnson began to cry a mock cry, and said, "Look here! there is left no soil or earth for me; there is left no soil or earth which will grow corn enough to feed me, I am undone, undone."

"Well," he said, "Doctor, how could that be? I admit that you eat too much, you eat as much as

ten men do, yet there is soil enough on the earth to produce food for your stomach; there is earth enough to produce corn or vegetable for your body. Why do you complain?" Dr. Johnson said, "Look here, what is this earth of yours? This earth is nothing, this earth is looked upon as a mathematical point in astronomical calculations. When we are calculating the distances of stars and suns, we regard this earth as nil, as a cipher, and three-fourths of this cipher or world is occupied by water, and what is left out of that? Mark. A great deal is taken up by barren sands, and a considerable part is taken up by barren hills and stones, and a considerable part is taken up by lakes and rivers; again a considerable part of this earth is occupied by sites of big cities like London; again roads, railroads, streets take up a great deal of this earth. What is there in this earth left for man? We will suppose that there is something left for man out of all that. But how many living beings are there, who want to take advantage of the insignificant part of the soil that is left? There are many birds,

so many ants, so many horses, so many elephants, all of these want to keep themselves on the earth that is left and is capable of producing anything; very little falls to the lot of man. How many men are there in this world? Look at London, full of millions and millions of men; look at this enormous population. All these want to feed upon the insignificant part of this big cipher or this world. How can the earth produce food enough for my satisfaction? My logic leads me to this desperation, to this sad conclusion that I should die, because I can find no earth which can produce food to feed me." Now the man said, "Doctor, your argument is not right; your logic seems to be all right, but still despite this logic of yours, this earth can keep you." And Dr. Johnson said, "Sir, if this complaint of mine is groundless, your complaint that you have got no time to supply yourself with spiritual food is also groundless. If the earth is sufficient to supply me with material food, time also is sufficient for your purpose. It can also supply you with spiritual food." Thus Rama makes the same answer to this

question that the present civilization does not allow us time to get any spiritual food. This question Rama answers in the same way as Dr. Johnson answered that question many years ago. You have got time enough even under these circumstances to advance spiritually; you have time enough, if you make proper use of it.

There was a man on horse-back going to a distant place. He happened to pass by a Persian-wheel in India. You know that in India water is drawn out of the well by a kind of arrangement which we call a Persian-wheel. When water is pumped out of a well by a Persian-wheel, there is a noise. Now this man brought his mare or horse to drink the water that was coming out of the well by the Persian-wheel. The horse not being accustomed to hear that kind of noise, was startled a little and did not drink that water. The horseman asked the peasants who were working that Persian-wheel to stop that noise. The peasants stopped that noise by stopping the Persian-wheel; the noise was stopped, but with the stopping of the noise stopped also the coming

of the water. Now the horse had no water to drink ; the horse advanced towards the cistern, where the water was to be found, but there was no water at all. Now this horseman turned to the farmers and complained to them. "O queer farmers ! I asked you to stop the noise ; I did not ask you to stop the water, strange fellows you are ; you will not show kindness to a stranger to allow his horse a drink of water." The farmers said, "Sir, we wish from the bottom of our heart to serve you, to treat you and to serve your horse with water, but your request is beyond our power to comply with. We cannot comply with your request. If you want to have water, if you want your horse to drink water, you ought to coax him to drink when the noise is going on ; because when we stop the noise, no water will be supplied ; water comes always alongside of this noise." Similarly Rama says, "If you want to realize Vedanta, realize it even in the midst of all sorts of noise, even in the heart of all sorts of troubles. In this world you can never, never get yourself in a state where there will be no noise or no-

botherations from without. Live on the heights of the Himalayas; there also you will have troubles around. Live as savages, there also you will have botherations around you. Go wherever you please, botherations and troubles will never leave you; they are always with you. If you want to realize Vedanta, realize it when the noise of the Persian wheel is going on all around you. All the great men have been produced despite discouraging environments and circumstances; in fact the harder these circumstances, and more and more trying the environments, the stronger are the men, who come out of those circumstances. So welcome all these outside troubles and anxieties. Live Vedanta even in these surroundings, and when you live Vedanta, you will see that the surroundings and circumstances will succumb to you, will yield to you, they will become subservient to you; you will become their master. Is it society that weighs us down? Is it this world that keeps us down? You do not live in this world. Everybody lives in a tiny little of his own creation. How few are the men who live in this world! In

the wide world very few live indeed ; you live in small worlds of your own creation. You have made your worlds around your small selves. There are people who do not know anything beyond the small domestic circle, there are people who do not know anything beyond the small world of their own caste. There are people who do not know anything beyond the small world formed by their wives, husbands, or children. Live in this wide world at least ; rise above the little petty worlds. It is not the broad world that keeps you down; it is the small world of your own creation that keeps you down ; if you can rise above it, the whole world will yield to you.

Now, this small world of our own creation will be illustrated by referring to what work really is. You say you are kept very busy, and Rama has observed in this country people complaining of time, though Rama is amused to see here that they are trying all their lives to kill time, and yet they complain of it. They get time enough to hang heavy on their hands as well as heads, and yet they say they have no time. You are driving out time by your

desires, you are killing time and yet you say you have no time. How is that? The cause of your complaint is a misunderstanding of the nature of work. You call that work which is not in reality work. Work is defined differently by different people. Science or writers of mechanics define work in one way, and we in the other. According to them you are doing no work if you are walking on a plane, or if a ball is moving on a smooth plane, it is doing no work. You work only when you are going uphill; you are doing no work when you are moving horizontally; that is a peculiar way of defining work. Psychology defines work in another way. According to psychology you are working only when your mind is engaged in it; if you are doing a thing and your mind is not engaged in it, you are not working at all. You are breathing, but this breathing is no work according to Psychology; your blood is flowing in your veins, and this is also work from one standpoint, but this is no work according to Psychologists who give a very remarkable illustration to show what work really is.

There was a man, a retired and a veteran soldier, who had been accustomed to military discipline and drill to such a degree that the performance of those feast^(t) of drill was automatic for him. This man was walking through the street with a heavy pitcher of milk or some other eatable in his hands. He carried a heavy pitcher on his hands or shoulders. There appeared a practical joker in the street; he wanted that all this milk or other delicious food should be spilled into the sewer; into the gutter. This man stood aside and just ejaculated, "Attention!" You know, when we say "attention," the hands ought to be dropped down. As soon as this veteran soldier heard that word "attention," his hands dropped down and all the milk or other thing that he had, fell into the gutter. All the by-standers and the shop-keepers in the street had a very pleasant time of it. You will see that when he heard the word "attention," he dropped down his hands, but Psychology says he did no work; that is what is called a reflex action. Reflex action is no work, because the mind is not engaged.

Now, Rama simply asks, "Please state how much work you do in twenty-four hours?" When you are eating, is that work? No. When you are doing many other things, are you working in the same sense in which Psychology defines work? When you are walking are you working? When you are doing many other things, Rama need not mention all, are you working? No, no! Your mind or attention was not engaged. If your mind or attention is not occupied with what you have got in your hands, then you are not working; there you are reidling away your time. Could you not spare that, could you not utilize that? In some work our mind is thoroughly engaged, and while doing some other work, our mind is half occupied. In work where your mind is half occupied, you are doing half work; the other half of your attention you might utilize, and when your attention is entirely idle, then you might utilize your full attention. Thus by utilizing your mind's attention you may increase your lives. You can do more work in one day than you could do by not utilizing the unengaged attention.

This will be illustrated by another story.

Two boys met each other in the streets. They were friends. One of them urged his fellow to go with him to a church, and there hear a sermon, or say some music or something. The other pleaded play. Now, what was the use of wasting time in going to church and hearing a monotonous sermon? They had better play. They did not come to an agreement, so one went to the church and the other went out seeking play. But when the boy who went to church found himself face to face with the preacher, he could not understand or enjoy the sermon at all; he was undone, he repented of his having gone to the church. Then he began to think of the play-ground. He began to think of the boy who was being joined by his friends at play. Two long hours he spent in the church, but all the time his mind was in the play-ground. Now, the boy who went to the play-ground did not find any congenial company, did not find any other boy who might come and play with him. He found himself alone, and he felt very lonely. He thought of the church, and then he thought within himself that it

was too late to go to the church. He remained on the play-ground, but his mind was all the time in the church, he was all the while in the church so to say. After two hours those two boys met each other again on the streets. One said he was sorry for not going to the church, and the other said he was sorry for not going to the play-ground. This is what is happening everywhere with men. Your minds are not where your bodies are. How many are there that heard the lecture to-day; very few can manage to remain in the hall; the mind flits away; the mind is there with the child or with some other friends; the mind wanders away from place to place, from topic to topic. According to Psychology you do a thing when the mind does a thing. Sometimes when your body is doing a particular action, you have not done that action. When your body is in the church, when you are offering prayers, when you are attending lectures, you are not attending lectures; and sometimes when your body is on the streets, when your body is taking walks, there you are in reality with God. Your mind is with God. Oftentimes

people who were accused of faults and crimes, were in reality godly and pious: their minds were with God. Sometimes people, who are looked upon as pious and holy, have filthy minds. Sometimes we see that the absolutely wicked prosper. Vedanta says, it is not their wickedness that brings prosperity. They in their hearts have been living with God; so do not draw any inferences from the external actions of people. If a man commits murder or theft, you ought not to look down upon him.

Rama will now tell you a story, told by a very notorious thief in India. Rama was a child at that time and he heard that big thief relate this story to one of his friends. But Rama happened to be at that time present on the occasion. He happened to be in the village forest. He was then a small child. The thief made it no secret to tell it in the presence of the little boy of whom he thought nothing, and he freely told the story. Now, that story will let you into the secret of the whole affair. This thief related the way he once managed to break into the house of a rich man, and steal away the jewellery of

the house. He said that he came to know about the jewellery that this rich man had got recently into his house by some means. He went to break into the house, but could not devise any method or means of doing it. By thinking and thinking again he made a plan ; he saw that near the house there was a gigantic tree growing, and he saw that this tree was opposite the window of the third storey of the house. Then he devised the plan to put a swing at night, when it was dark to put a rope at the top of the tree, and he made a kind of a trapeze and he began to swing upon the trapeze, went on swinging and swinging in that hot country. It was summer, and he had come to know that the people of the house slept on the fifth storey, they were not on the third storey. When the trapeze reached the window, he gave it a kick and he kicked it a second time, and at the third kick the window-sash flew back. Now in the seventh or eighth attempt by making the window-sash or door fall down he entered the house, and there he had some ropes with him, he let down the ropes and drew up two or three of his

companions. Then he began to think within himself of the place where the jewellery was expected to be found. He concentrated his mind; his mind was all merged in concentration. There he said that the people did not keep their jewellery at such places where the thieves might expect to find it; the people keep their jewellery where it is least expected to be found. Then he began to dig at a place where the jewellery was least expected to be found. It was buried in the ground. That is the way people did in those days, and some do so to-day in India, but now they are beginning to put their money in banks. The people used to keep their money buried under-ground. He got the money and then he heard a sound upstairs. Rama cannot forget the description he gave of his state of mind then. He said that he and his companions, after they had got the money, heard that sound, and that sound sent a thrill throughout their body. Their whole being was throbbing, shaking, quivering, shivering; they were trembling from head to foot. Then he said that was a time of death. They found

themselves dead, and there they said that even a small rat might come and kill them. The sound, in fact, was the sound of rats only. There he said that he repented, he prayed to God, he gave up his body and resigned himself entirely to God. There he resigned himself, repented and asked God to forgive him, and there he was in a state of *samadhi*, in which the mind was no mind, all selfish interests were gone. Here he was in a very queer, wonderful state of mind, he and all his companions. There he prayed, "O Cod, save me and I shall become a hermit, I shall become a *sannyasi*, I shall become a monk, I shall devote my life entirely to your service, O Lord ! save me, save me." Here was offered a most fervent, heartfelt prayer, a most sincere prayer that came from the bottom of his heart and soul. Here was a prayer that sounded through the depth of his whole being ; merged in God he was at that time. What was the result ? All sound subsided, and he and his companions came out of the house safe. Safe they came out. Now mark. Judge not things from the external actions ; man is not what

his actions are, man is what his thoughts are. A man who lives in a house of ill-fame may be a saint. We know that Lord Buddha went to the house of a courtesan, Buddha was pious. We know that Lord Christ lived in the house of Mary Magdalene, the woman whom people were going to pelt, but Christ is God. We know that there have been saviours even in India like Christ. They lived in the company of people of ill-fame. They were really God. Judge not a man by his company, judge not a man by his acts. Judge nobody. A man is what his thoughts are. People who live in jails often live in heaven. Bunyan wrote his "*Pilgrim's Progress.*" in a jail. Milton's great work came out when he was in jail and when he was also blind. Daniel De Foe wrote *Robinson Crusoe* while in jail. Sir Walter Raleigh wrote his *History of the World* in a jail* We wish that our surroundings may be of this kind or that; we are living where our thoughts are living. Now, we come to interpret the story of that death, *i. e.*,

* N. B.—To this may now be added that Lokmanya Tilak wrote *Gita Rahasya* and Pandit Jawahar Lal Nehru his *Autobiography in jail*.—Editor.

death-in-life. Just mark. Rama says that success comes to you as a result of your unison with the All. Success is always the result of goodness in you ; the result of your absorption and immersion in the Divinity. That is always the case. Here was this thief ; he succeeded. You all will succeed. The success of the thief was the consequence of that real, sincere, earnest, prayerful mood in which he was. He found out where the treasure lay by immersion and absorption in the Deity, in the All. He succeeded, and even the success of a thief is the result of Vedanta put in practice. Now, the success of each and all is always due to that. There we see again, he was a thief ; he committed theft, that was wrong. Robbing others is a sin : robbing others will, of course, at the right time punish him, will bring punishment upon him, and this money that he gets by theft, this crime that he commits, this breaking of the Divine harmony will bring desolation upon him, but we see that the success of the thief was the consequence of his feeling in harmony and unison with the All, his absorption in the Divinity ; his giving

up the body, his rising above the body for that small moment ; his crucifying the body, his crushing the flesh. His overcoming all bodily interest is what brought to him success ; but the thieving or scheming tendency, which is employed, brought upon him the fear of punishment, the terror and the awe. We make a mistake when we expect a man to be entirely bad. Even a thief has got some prayerful mood and divinity in him. *Even Christ, missionaries, swamis, or teachers have got some bad tendencies in them.* Every man has got a queer mixture in him. We make a mistake when we worship personalities in not accepting the wrong side of a man along with his good side ; so try to sift out the truth from error always.

How can a man in the present circumstances achieve realization of the Spirit ? The answer will be dependent upon the nature of the man himself. Men in this world may be broadly divided as possessing three kinds of tempers, three kinds of minds. There are some whose minds are of the nature of unstable equilibrium ; there are others whose concentration or peace

of mind may be of the nature of stable equilibrium; there are others who are always in neutral equilibrium. What is unstable equilibrium? Place the pencil vertically upon the palm of the hand, it never stays (here the Swami put the pencil on his palm in a vertical position), for a second or so it may be at rest; every whiff of mind will throw it down. This is called unstable equilibrium. Hold the pencil by one end. (Here the Swami held the pencil between his fingers and kept it hanging like a pendulum.) It is at rest, but being a pendulum, it will go on oscillating sometime, but after a while it will stop again. The equilibrium may be disturbed but it may be regained soon. In the first position of the pencil, the equilibrium may not be regained. But there is a third kind of equilibrium. Place the pencil horizontally (here he laid down the pencil on the table) it is at rest. Place it like that; it is at rest. In this position wherever you place the pencil, it is at rest. It is in equilibrium all the time. Just so there are some people whose minds are all the time disturbed, all the time distracted, they cannot

be in equilibrium: they cannot be at rest. External circumstances bring them rest, but they are distracted again. There are other people whose minds are usually calm, collected and quite, but being once disturbed they go on oscillating for a long, long time, and the majority of men in this world are of that nature. You are walking through the streets; somebody comes and shakes hands with you, and makes some remark which is not complimentary, but critical, cynical. He goes away but the act is done; he made the remark, and went away. The effect of that disturbance continues for hours and hours, sometimes for days and days, for weeks and weeks, for months and months, sometimes even for years. The effect of that remark remains and the mind keeps on oscillating; being once disturbed it goes on oscillating; goes on moving up and down; and this state of mind, this oscillating state of mind ruins your life; it takes away all your time. Now just mark. The acts or the facts did not take much time. The act was the first motion which was given, but the after effects, or say, the oscillations of your

mind take away your life. If you could prevent those peculiar oscillations, if you could overcome that inner disturbance, if you resist or bring under control that hesitation or that continuous vibration of the mind, and palpitation; if you could overcome it, your life would be the life of millions of men. Even your thirty years of life may be equivalent to hundreds and hundreds of years. Mark the disease of your mind, the psychological disease from which you are suffering. Know that disease and cure it. The disease of your mind is the oscillating tendency: when the thing is done the mind keeps on oscillating between a fear and a smile. These are only pendulum-men. Now, the third kind of men are the heroes, the liberated souls. These are men whose minds cannot be disturbed by any circumstances; let anything come to pass, they are undisturbed, they are at rest. Place them in the surging waves of the rolling ocean, the same; place them in war, the same. You are friends, you will talk to them to-day, you make all sorts of remarks, the remarks are unanswered. The very moment you go away,

the mind is as fresh and as pure as ever. Remain with a free man for a thousand years, go away, and you have left no disturbance there. The mirror shows your face back to you. You know the mirror does not exactly portray your face. If you have an ear-ring in the left ear, you will find the ear-ring in the right ear of the mirror, and so the right becomes the left, and the left becomes the right. You remain before the mirror for a hundred years, and for a hundred years the mirror goes on answering you. Leave the mirror, the mirror is just the same; so is the case with a liberated soul, or a man of wisdom. He is one upon whom the outside stain can leave no tainting spot, whom nothing can pollute, and who remains as free as ever. You may come and praise him all the time; go away and his mind will not afterwards be chewing the cud of your praise. You come and pass critical cynical remarks; you go away and he will not be ruminating over your criticisms. Free, free. He believes in his Divinity.

Now, Rama says that if you really study Vedanta and keep the Vedantic teachings

continually before you, and by self-suggestions from Om, or from some other remarks, by self-suggestions in the right direction, you remember your God-head and keep the reality before you, your mind if originally of unstable equilibrium, will become of stable equilibrium, and if it is of stable equilibrium, it will acquire neutral equilibrium by degrees; and this Vedanta, this truth you have to keep before you all the time. Rama will now tell you some outside aids and helps to keep continually in that state. Try it and you will see that even though this is not preached by people, yet it is a wondrous advice. You will mark it. When people come and have a talk with Rama, sometimes remarks—cynical, critical remarks—are made, and then they go away. Do you know how Rama keeps himself safe from their suggestions? Different ways there are. One way is this. You see that small book before you. This is a marvellous book; it was written by a man whose equal is not to be found. This man is not famous, he is not worshipped in India. This book is not a famous book like the *Bhagavad Gita**; it was

not written by Krishna; it was written by a man who was unknown to name and fame. But here is a man who gives you all the Christs, Krishnas, Budhas, all of that. Rama takes up this book. It is in Sanskrit you know, and when Rama reads one verse out of this book, that is enough to wipe out and wash away all pollution of lives and lives; it throws Rama at once into a state of ecstasy; one verse of this small book appeals to the heart and uplifts, reasserts the God-head in Rama. It destroys the low nature and rends asunder the veil of Maya at once. So Rama tells you, you may keep a book of that kind. You may have some psalms which lift you up, inspire you; you may have some songs which inspire you immediately; you may have some poems which appeal to you; you may have, say, the Bible; you may have the Sermon on the Mount. You may mark the passages of your favourite authors, the passages which inspire you, or anything whatever that uplifts you. You may have a small note-book in which you keep collected all those sayings which

*It seems Rama refers to *Aradhat Gita* here. Editor.

inspire you or which uplift you, which fill you with prayer. You may have this book. You may have the poem written at the end of this book. "Oh, brimful is my cup of Joy," that poem, and you may have anything which stirs you up. Keep that always right at hand and after you have mixed with your friends or left any uncongenial company, instead of allowing your mind to keep on oscillating, instead of allowing your mind to remain in a disturbed state, oscillating all the while, at once take up this inspiring passage and make the mind steady.

Now, you see Rama has told you the cause, the mental disease. Rama has laid before you the general malady of the human soul. The general malady is this oscillating tendency, and Rama has told you how you can keep the mind steady.

We will continue this subject next time.

Om ! Om !

OUT OF MISERY TO GOD WITHIN

(Lecture delivered on February 8, 1903, in San Francisco.)

We shall take up this afternoon the question, "Why do people suffer, why is there this suffering in the world?"

Rama shall not take up this question from the stand-point of history, or of what has been read in historical writings, or of the sayings of sages or the opinions of wise men. It is true that all these great writers, all these great thinkers and authors have spoken the truth. They have told what occurred to them to be the absolute truth. But all the writings of all the authors of the world put together do but little good, unless you sift matters through and through, and see by your own personal experience. Rama will say only what he has seen through his own personal experience, and what each and all may see by personal experience.

There is a great tendency in these days to refer to some authority, to refer to a great name, a great historian, or a great scientist, and the speaker who can use these great names is honoured most : this is a suicidal tendency. Rama will tell you from his own experience, and will tell you what you can learn by your own experiments.

The great cause of suffering in the world is that "we do not look within, we do not form our own opinions, we take matters too much on trust, we rely on outside forces to do our thinking."

What other people say we take for granted, and we do not look within; we do not rely on our own stamina. In addition to belief in Mohammad, Buddha or Krishna, we have created all sorts of fetishes before which we bow. Any child can criticize our conduct and that is sufficient to throw us off our balance, and cause us suffering. We care too much for the criticisms and opinions of others, we spend too much time in currying favour with others. This idea of looking at ourselves through the eyes of others and not

looking at our true Self, not seeing ourselves but through the eyes of others around us, is the cause of our suffering. The habit of looking at ourselves through the eyes of others is called vanity, self-aggrandisement. We want to appear so good in the eyes of others, this is the evil of society, the bane of all religion.

There was a man in India who was half crazy, and just as in the month of April, you make April fools in America, in the month of March in India people play all sorts of jokes with their friends. The merry-making young men of the village thought it high time to have some fun with this man. So they made him drink some wine, and made him tipsy, and then sent to him his most intimate and most trusted friend and companion. When this trusted friend came up to this man, the friend began to cry, to weep and wail and shed crocodile tears, and said, "O, I have just come from your house and found your wife widowed, I found your wife a widow." And the crazy fellow also began to cry and shed tears, he began also to bewail the widowhood of his own wife. Finally, others came and said,

“Why do you weep?” The crazy man said.
 “O, I weep because my wife is a widow.”
 They said to him, “How can that be? You say your wife is a widow. You are not dead, How can your wife become widowed unless you, her husband, die? You are not dead. you are bewailing the widowhood of your own wife, that is self-contradictory.” The crazy fellow said, “O, go away, you don’t know, you don’t understand, this my most trusted friend told me, he had just come from my house, and said that my wife was widowed. He was an eye-witness to that fact, he saw her widowed.” They said, “Look here, what a terrible absurdity this is!” (Laughter)
 Now, we laugh at this man because he bewailed the widowhood of his wife and would not be persuaded that his wife was not widowed because he was alive; but remember this terrible absurdity is being perpetrated by all sects and religions of this world, and by all the vain, proud and fashionable people of the world. They don’t look with their own eyes, they don’t think with their own brains. Here is your own Atman, your true Self, the Light of

lights, Pure, Immutable, the Heaven of heavns-within you. Your real Self, your own Atman is ever alive, ever present, never dead, and yet you cry and weep and shed tears and say, "O, when will happiness come to me," and you invoke the gods to come and help you out of your difficulty, There you prostrate yourselves, adopt sneaking habits, look down upon yourselves. Becausse such a writer, such a divine or saint called himself a sinner, because he calls you worms, therefore you must do that, your salvation lies in thinking yourselves dead. This is the way people look at matters, but it won't do. Begin to realize your own life, begin to feel your own Atman, bid adieu to this tipsy-state which makes you bewail your own death. Stand on your feet whether you are great or small, whether you are placed very high or very low, care not a straw for that. Realize your Divinity, your Godhead. Look at anything in the face, shrink not. Look not at yourself with the eyes of others but within your own Self. Your own Self will always tell you that you are the greatest Self in all the world.

Similarly, people say Vedanta, Buddhism:

etc., tells them to think so, but Rama tells you, Heaven from within tells you never to think yourself dilapidated, decrepit, or worsted. Realize the Divinity within.

"The mountain and the squirrel

Had a quarrel;

And the former called the latter 'Little Prig.'

Bun replied :

"You are doubtless very big'

But all sorts of things and weather

Must be taken in together,

To make up a year

And a sphere.

And I think it no disgrace

To occupy my place.

If I'm not as large as you,

You are not so small as I,

And not half so spry.

I'll not deny you make

A very pretty squirrel track.

Talents differ; all's well and wisely put.

If I cannot carry forests on my back,

Neither can you crack a nut."

Thus your body may be like that of a little squirrel and another body beside you may be as big as a mountain, but don't think you are small; be as wise as the small squirrel.

Remember that even if your body is very little, you have a function to discharge in this world, which the big body cannot perform. Then why look down yourself? Be cheerful and happy.

A gentleman came to Rama and said that his superior officer ill-treated him all the time. Rama told him that the superior officer looked down upon him because he looked down upon himself. If we respect our own selves, everybody must respect us. If a value of one cent is put upon this* little book, nobody will pay two cents for it, but a value of 25 cents is placed upon this little book and everybody is willing to pay that amount for it.

Similarly set upon yourself a small value, and nobody will take you at a high value. Set upon yourself the highest value, respect yourself, feel your Divinity, your Godhead, and everybody must take you in the same way. They say, faith will save you; but faith in external principles will not save you; faith in your own Divinity will save you. Believe, have living faith in your own Divinity, respect

* Rama had a book in his hand.

yourself, and everybody will respect you.

Well, the gentleman who had made a complaint against his superior officer, being instructed by Rama, began to spend his time in realizing his Divinity. He began to pray and pray. Now prayer does not mean repeating certain words. Prayer means feeling and realizing Divinity. He began to pray that way. He found that the master was bound to respect him and treat him well. One day the superior officer approached him in a very peevish mood. This man answered the superior officer in a most pleasant tone, in a most happy way and said :—

“O sir, indeed you draw a much larger salary than I do, and I know that you do a particular kind of work that I don’t do; it is true that I need you, but it is also true that you need me. Could you do without somebody to fill my position? You could not. So you need me just as badly as I need you, and in fact you needed me first. You needed some one to fill this position and you sent for me. I do not serve you. If I am a servant, I serve my own needs and wants; I am not your

servant, I am my own servant, I am servile to nobody. Serving in a good sense is all right."

That being the case, you are dependent on nobody in the world; no servant is dependent on any master if he is dependent on his own desires. Outward dependence is illusory, real dependence is on our own self. That being the case, feel and realize your independence. Why should you consider yourself dependent on God, Christ, Mohammed, Buddha, Krishna, or any of the saints of this world? Free you are, each and all. The idea of freedom brought home makes you happy.

A man was taken to be a criminal by a certain king of Asia, because he would not bow before the king. This old king got offended when people did not bow before him. The king said to the criminal, "Do you not know what a powerful and strict monarch I am? Do you not know that I will kill you, you are so audacious?" The man spat in the king's face, and looked so fiercely at him that he was exasperated. The man said, "O foolish dolly, what you are, you have not the power or the authority to put me to death. I am my own

master. It is in my power to spit in your face, it is in my power to insult you, and it is in my power to see this body put on the cross or scaffold. I am the master of my body. Your authority is second-hand, my authority comes first." Similarly, feel and realize that you are always your own master. Look at things from the stand-point of your Atman, and not through the eyes of others. Feel your independence, feel that you are the God of gods, the Lord of lords, for that you are.

Why do people suffer? They suffer through the ignorance of their own Self, which makes them forget their own Self, and which leads them to think themselves to be what others call them. So long as this ignorance is here, so long as man does not realize his own Divinity, there will always be suffering.

Ignorance is darkness. If you go into a very dark room, you are certain to strike against the wall, you are sure to hit your head against something or injure yourself in some way. It cannot be avoided, you cannot help it. In some of the poor huts in India, the people are so poor that they cannot afford

light in the houses. Rama has observed in passing along the streets that upon entering the house during the darkness of the night, the master of the house would always find fault with the wife and others of the household. He would exclaim, "O, why do you keep this table here, I broke my knee over it? Or why did you put that chair there, I nearly broke my hand over it?" Or utter complaints of a similar nature. Is there any remedy? No, none; for if the wife removed the table or chair to another corner or part of the room, then the man would have to go to some other place in the dark, and would get hurt. So long as there is darkness, the knee, the arm, the neck or shoulders must be broken; the head must knock against the cornice or wall. It can't be helped. If you simply light the room, let things be where they are, you will not have to bother; you will then be able to walk unhurt from place to place.

So it is in the world. In order that your suffering may be remedied, you should not rely on the adjustment of your surroundings or on your position in life for the remedy, but depend

upon the remedy which deals only with the adjustment of the Sun within. All people are trying to get rid of suffering by placing or adjusting as it were the furniture, by placing this and that differently in the world, or by accumulating money, or by building grand houses or by acquiring certain land which somebody else owns. By adjusting your surroundings, or by placing your furniture in this order or that, you can never escape suffering. Suffering may be shunned, removed and got rid of only by bringing light into your room, by having light, by having knowledge in the closet of your hearts. Let darkness go and nothing will harm you.

There was a community of savages that lived in a certain part of the Himalayas, savages who never lighted any fire. The old savages of the world did not light fires, they knew not how to make a fire. They used to live on dried fish, and never cooked their food except by the heat of the sun, or dried it in the sun. Before the evening came they went to bed, and got up with the sun, and thus they had no occasion to mix with material darkness.

There was a big cave near the place where they used to live. These savages thought that some of their most revered ancestors were living in this cave. In fact some of their ancestors had entered the dark cave and had died in it, the cave being dark, they got mired in the mud, or probably, struck their heads against the jagged walls of the cave. The savages looked upon this cave as very holy, but these people, not being accustomed to associate with darkness, the darkness in the cave was to them a giant monster which they wanted to get rid of. (Laughter) You laugh at this absurdity, but the people of to-day are committing greater absurdities. Well, some one told them that the monster in the cave would leave, if they approached the cave in a worshipful mood. So they went and prostrated themselves, threw themselves on the ground in front of the cave, this they did for years, but the monster did not leave the cave by this reverence. Afterwards some one told them that the monster would leave the cave if they bullied him, if they fought him. So they got all sorts of arrows and sticks and rocks, all kinds of weapons that

they could find, and began to shoot arrows into the cave and strike the darkness with sticks ; but the darkness did not move, it did not leave. Another said, "Fast, fast. The darkness will leave the cave by your fasting. All these years you have not been doing the right thing. Fasting is what is needed." The poor fellows fasted and fasted. They sacrificed by fasting but the darkness left not, the monster still did not leave the cave. Then somebody said the darkness would be dispelled if they distributed alms. So they began to distribute all that they had, but the monster did not leave the cave. At last there came a man who said the monster would leave the cave if they followed his advice. They asked him what his advice was, and he said, "Bring me some long sticks of bamboo, and some grass to fasten the bamboo-sticks together, and some fish oil." Then he asked them to bring him some straw or rags or something to burn. This man applied them to the long end of the bamboo and by striking a stone against a piece of flint, he struck fire and lighted the straw at the end of the bamboo-stick. Fire was made, and this was a queer

sight to these people, for this was the first time they had seen fire. This man then told them to take hold of the bamboo-stick and run it into the cave, and with it catch hold of the ears of the monster and drag him out of cave, if they met the monster, darkness. At first they did not believe in his theory and said that could not be right, since their great-grandfathers had told them the monster would leave the cave if they prostrated themselves before it or if they fasted, or if they gave alms, and they had practised all these things for many years, and the monster had not left the cave. "And now," they said, "here is a stranger; he surely cannot advise us aright; his advice is worth nothing. O, we will not listen to it." So they put out the fire. But there were some who were not so prejudiced. They took up the light and went into the cave, and lo! the monster was not there. They went on and on into the cave (for it was a very long cave) and still found no monster; then they thought the monster must be hidden in the holes in the cave, and so they thrust the light into all the holes in the cave, but there was no monster

anywhere, it was as if it had never been there.

Just so, ignorance is the monster, darkness, which has entered the cave of your hearts and is making havoc there and turning it into a hell. All anxiety, all suffering, all pain lies in yourself, never outside. Suppose somebody calls you names, or rebukes you ; such a person prepares for you the food which, if taken into your mouth, will hurt you. Thus, nothing can enrage or excite you, unless you take it up and appropriate it to yourself. Rama never takes things into himself ; people often pass unfavourable remarks as he passes along the streets, but such words have no effect unless they are taken up and believed to be true.

According to Vedanta, a person of realization is one who never takes the trouble of taking up or appropriating in the least any poisonous feasts ; such a person never suffers himself to be rebuffed or disturbed.

Be your true Self, be your Divinity. Take pity on those people who are blaming or defaming others. Never think yourself to be maltreated, down-trodden, or fallen. Feel, feel your Divinity, live in your Divinity ; all

else is darkness, all else is ignorance ; it is darkness within you which creates a hell for you. To get rid of this darkness, you may try all sorts of methods but they will avail nothing.

If three hundred and thirty-three billions of Christs appear in the world, it will do no good, unless you yourself undertake to remove the darkness within. Depend not on others. All these processes of joining this Church or that, this society or that society, worshipping this Christ or that Krishna, this fetish or that, will avail nothing. Do all that you like, but it will avail you nothing. The only remedy is Light, and Light is living knowledge, living faith in your Divinity. That is the remedy, there is *no other*.

O Divinity in the form of ladies and gentlemen ! O my true Self in the form of everybody ! ! O my own beloved real Self in the form of all these bodies ! ! O blessed Mother in the form of all these bodies ! O blessed Atman in the form of all these bodies ! ! Light simply means the realization of Truth to such a degree that all the apparent bodies and forms may dwindle into nothingness.

Light or the true realization of Truth would make all these bodies transparent, would make all personalities evanescent. Whatever a person appears, a man of realization never sees the little ego, the apparent body, but only the Divinity. To him the apparent form or bodies is an illusion; it is darkness, ignorance.

The removal of ignorance means seeing God, seeing the real Self, seeing only Truth, realizing Divinity only, and being exempt from all fears and all anxieties.

O, Divinity ! ! Divinity !! O, my own beloved, dear, dear God in all these bodies !!! People who in the eyes of others are called enemies, are all my own true Self; those who in the eyes of others are called friends, are all my own true Self. See not the outside personality, see not the little ego: seeing the Divinity not only in all bodies, but in your own body also is light, which makes you see Divinity one and the same as yourself. Divinity is the synonym of my true Self. That I, the true Self, is everywhere. Realize that, feel that, live that; and all walls, all difficulties, all bars, all barriers vanish. What a vision !

what a truth !! ; what a grand fact !!! It is a pity it cannot be described ; no words can reach it, no language can portray it. It is a fact. If you simply want it, if you crave for it, it must come to you.

When we read Astronomy, we have to make astronomical calculations ; and in calculating the distances between the different stars, in estimating the great magnitudes of the different stars, we come across such enormous figures that this earth, taken as a mathematical point, becomes a vanishing point.

Similarly, when you begin to realize the Truth, to feel that you are the Light of lights, the Sun of suns, the God of gods, the Lord of lords, all these astronomical stars, all these gigantic Milky ways are a mere insignificant speck. When you realize that, when you feel that and think that—O, how *can* any of your worldly bugbears produce any effect on you ?

If in the presence of these great stars, this earth dwindles into nothingness, then in the presence of this Sun of suns, this Light of lights, in the presence of my own true Self, how can these worldly troubles and anxieties keep any

dimensions ?

Realize the Truth, feel that, live that, and when you feel it in its full intensity, nothing, nothing will move you. Let millions of suns be hurled into annihilation, let an infinite number of moons be melted into nothingness, a man of realization, a man of light stands immoveable like a rock. What harm can come to him ? What is there that can bring suffering to him ?

O wonder of wonders ! such enormous, such infinite, such ineffable glory !! That is your real Self, and it is ignored by the people.

That sun, that infinite sun is hidden by a small curtain so close to the eyes that the whole world is shut out. Such a glorious, majestic Reality is shut out by such a little, insignificant ignorance. O, throw aside such enfeebling, such weakening ignorance ; away with it. Realize "I am the Lord of lords, the Light of lights, the Ineffable, the Indescribable." That you are, that you are. O, how plain, how clear does everything become when you feel that Reality !

Rama tells you nothing from history, from

the lives of great men. What Rama tells you is from his own personal experience, and it is what you can also realize for yourselves.

Rama tells you that when we realize the Truth and feel the Reality, the world is converted into a veritable Heaven for us. There are then no foes, no fears, no troubles, no anxieties, no pain. Verily, verily, it is so.

When we are at a great elevation, the small differences in the level of objects down below disappear. Down below, this house appears very high, and over there that house appears very low, or this street appears very high and another street appears very low ; but when we ascend the high hill and look at these same objects, we do not mark the difference. Similarly, when you rise to those heights of spiritual glory, and when you feel the true Atman, when you realize the Truth within, then to you the small differences of friend or foe, of malefactor, or benefactor, all disappear. It is the perception of the small differences which causes us uneasiness, which produces certain unpleasant effects. Rise above this, so that the Reality becomes real, and all differences

disappear; this is what Vedanta calls—*Ekatwam*. ब्रह्म सत्यं जगन्मिष्या God is the Reality: the world or phenomenon is illusion.

Thus realize your own true Self, realize the Atman to such a degree that this world may become unreal and that God or the true Divinity within may become real. Oh, what a crime you commit when you address your brother as a man and do not realize the Divinity within him. By so doing you kill the Divinity within him.

Crimes are called by many names, matricide, homicide, and the like; but by not feeling the Divinity within each and all, you commit the crime of God-cide or Deicide so to say. When you call a man father, brother, son, friend or foe, and feel not the Divinity within him, you employ words to such a degree that the Divinity is killed out. When the body, the form, or outside illusory shape becomes so prominent that the God within is forgotten, then you become worsted. You are annihilated, so to speak, in this world, whenever you try to kill out the Divinity within you. This killing of God, of the Divinity is

ignorance, and this ignorance is the cause of suffering in this world. This truth will remain a dream only if people do not practise it. It is a fact; realise it and you make yourself happy; feel it, live it, and you will see that you live in a world of miracles, you will see that all the powers serve you; feel it, and all the suns, stars and moons obey your commands. This you will find by persistent experiments.

Happy the man who can ever feel his oneness with all, who can ever feel his true Divinity.

There is a Sanskrit verse, the literal meaning of which is "As darkness, accumulated in caves for centuries, takes no time to vacate when light is brought, so it is with the man who has accumulated darkness even from his birth, all flies away when this Reality, this Divine Light, shines in the closet of his heart".

Rama sees this from personal experience every day, that when he sees the Divinity in the man or person who appears, when he treats the body of the man as God, or in other words, when he sees not the personality but sees the Reality in the person, then he does not suffer;

but when he sees only the body, sees only the personality of the person, then does Rama suffer. But from all these past shortcomings and past successes, Rama has, by this time, become wise to this degree that never, never, even in a dream, is left any possibility of looking on anybody as anything else but God. Rama sees that by taking you to be the true Self, by feeling you to be his own Self, by feeling all these bodies to be his, by feeling all these bodies to be the same as his, they are bound to feel the same way.

There was a man called Majnun. He was called the prince of lovers. Nobody ever loved as he did, but his love was for the personality, the body of his lady; and it was so that he could not see her.

Rama says, if you have desires and want them fulfilled, you must leave those desires, you must rise above them. Well, this poor fellow did not possess the secret; yet he was the ideal lover of the whole world. It is related that he became crazy and went mad over his great disappointment, and the poor crazy prince left his father's house and roamed about

the forest. If he saw a rose, he would rush to it thinking it to be his beloved one; the cypress-tree he caressed thinking it to be his beloved one; he came up to a deer and thought it to be his beloved one. That was his feeling; he had transformed these little bodies into the body of his beloved one, seeing that everywhere. His object of love was material and he suffered through it.

Rama says, "Love as he loved, but let the object of your love be the real Self, the God, the Divinity." Is not the whole world mad, crazy after happiness, and happiness is a synonym of God? This poor fellow knew not where to find true Happiness or God. Blessed is he who realizes the Truth like that Majnun, who realized his lady-love in the trees, in the animals and in the flowers. Well, the poor fellow at last fell senseless in the forest and his father searching for him came upon the spot where he was lying. He picked up the poor boy, wiped his face and said, "O my beloved son, do you recognize me?" Majnun was staring vacantly, and he looked and looked, but to him there was nothing left in the universe.

Majnun's whole frame was saying. "What is father, what is father?" The father said, "My beloved son! I am your father, do you not recognize me?" He said, "What is father?" —meaning—is there anything in this world but my beloved one.

Realization means the same love of truth as this fellow had for his material object, for the flesh and skin. When you rise to that height of Divine love, when you rise to such a degree that in your father, in your mother, in everybody you see nothing but God, when you see in the wife no wife but the beloved one, God; then, indeed you do become God; then, indeed are you in the presence of God.

So long as Majnun was alive, he could not see his beloved one. The poet says that Majnun was brought into the presence of God, and God said, "O fool, why did you love so much a material object a worldly object; had you loved Me with a millionth part of the intensity of love which you wasted upon your lady-love, I would have made you the Archangel of Heaven." It is related that Majnun answered God in this way. "O God, I excuse

you for this ; but, if you were really so anxious to be loved by me, why did you not come as my beloved lady ? If you had the desire to be worshipped, you should have become the object, the lady-love." This fellow turned the tables, so to speak, but Rama says you must have that same intense love of Truth, you must love your Atman, you must think it the beloved one. Love it, feel, feel it as Majnun did, and nothing else must come to you except it be presented to you as the beloved Truth. You must see the beloved Divinity in it, nothing else.

Now you say, "What is the use? we don't want to realize it ; we are happy in this hell of ours." Rama says, "You may be happy, but that is your goal ; so what is the use of wasting time, trudging along the road. You will have to come to this stage, but trudge not along in the mud ; take the elevated railway, take electric cars, nay, take wings, and don't waste time on the roadside."

Observe your everyday surroundings ; and what happens ? You will see that it is the plan of Nature that you should reach that

goal. This is what happens, it is a natural phenomenon. When a person is in a calm, sedate, placid and happy mood, by living in that placid, tranquil mood for some time, he finds that some good news, good change, or something good comes along; it always comes without exception.

Live in that state of harmony, in that state of calm and tranquillity, and you will see that some friends will come, or some object of love will come or something flattering comes to you. If ordinary people become elated over this success or attach too much importance to this beloved thing, that appears to them, if you begin to lay that material form to your heart, if you clasp it and stick to it, and love it so dearly, you will see that without fail, something indescribable comes and takes it away or makes another change. That cannot be avoided; it is the Law.

If books have not been written upon it, it is nevertheless the Law. Thus when you cling to that something, when you hold it so dear, something takes place which takes it away, and you are sad and worsted; then two kinds of

the universe; they must be ours, it is the law. The phenomena of pain tell us that pain always succeeds or follows the clinging or attachment to the material, the illusory, the *mayavic* objects. These pains tell us that our clinging to the material and looking upon those material objects as real, brings us pain, anxiety and suffering. Therefore pain tells us that material objects are not real and we need not waste our time and energies on outside worldly forms. All pains teach us that lesson. Rama can take up the history of the world and explain it by this Law. You know that even in Shakespeare's drama, *The Merchant of Venice*, so long as Bassanio was attached to the body of Portia, he was worsted, he could not succeed, and in making the choice of the caskets, he was in an indescribable state, he was in a state where there was no *body*. There he was in a grand state. It does not mention 'God, Divinity or Arch-angles, but by reading closely you will find that while his soul was harmonious, while he was one with Divinity, he succeeded. It may be that Shakspeare has not brought it out clearly. Poets do not depict it clearly, but it

is a fact proved every day. All pleasures tell you that you must feel harmonious. They tell you that you must be in unison with the All, with the whole of Nature. Pains teach you the negative side, and tell you that you must not cling to worldly things or feel them to be real. Pains teach you that you must not kill the God in all, you must not cling to forms and shapes and forget God. All pleasures teach Vedanta, and all pains teach Vedanta. Because all people do not happen to believe it, does that prove anything? The world is unhappy because it does not realize this truth. Realize the truth and you become happy.

People in India have not the machinery you have in this country. Earthen pots are worked from the clay by the feet. The clay is moulded by the feet in a deep basin, and a double process is employed. From the inside is kept some kind of support and from the outside strokes are applied by which the clay is moulded.

Similarly, the outside beating is making you advance, making God of you. It is a double process, keep the support within. Pains are

the hard strokes, and pleasures are the support within. By pleasures and pains, character is being formed. Pain, which resembles the hard strokes, as well as pleasures, which resemble the support from behind, have for their object the bringing out the Divinity in you, bringing out the God in you, evolving your Divine nature. It is the Law of Nature that at the bayonet's point, you must rise to your God-head; and if you don't do that, well, slaps after slap, knock after knock will be your lot. If you want to avoid or escape slaps and knocks, then please do realize the Atman, the true Self. That is the goal.

O, happy, happy Rama,
 Serene and peaceful, tranquil, calm.
 My joy can nothing, nothing mar.
 My course can nothing, nothing bar.
 My livery were gods, men and birds,
 My bliss supreme transcendeth words.
 Here, there and everywhere,
 There, where's no more a "where?"
 Now, ever, anon, and then,
 Then when's no more a "when?"
 This, that, and which, and what,
 That, that's above a "what?"

First, last, and mid, and high,
 The one beyond a "why?"
 One, five and hundred, All,
 Transcending number one and all,
 The subject, object, knowledge, sight,
 E'en that description is not right,
 Was, is, and e'er shall be.
 Confounder of the verb "to be"
 The sweetest Self, the truest Me,
 No me, no Thee, no He.

That is the real Self, the All, and yet the
 Indescribable ; that ye are !!

Realize this truth. Rama feels offended
 when people come and worship the body of
 Rama. Rama has joy, pleasure, happiness
 enough within, to be altogether free from any
 joy that comes to men through being flattered
 or from riches.

Infinite, indescribable is my happiness.
 The Divine source within is enough to make
 Rama rise above the necessity of seeking joy
 at the door of name, fame, or wealth. Joy
 enough is within me.

O feel, feel and realize. This will make
 you free of all begging spirit which makes a
 man seek worldly fame.

There was a woman in India who had nine sons. One day a mendicant passed her house and she gave him some alms. The mendicant was so highly pleased that he invoked a blessing upon her. He said, "O blessed Lord, make this gracious lady the mother of seven children." When the well-meaning mendicant asked God to make her the mother of seven children, she was offended, for she had already nine children and that meant a loss of two to her. She begged the mendicant to bless her again, and the mendicant again asked God to make her the mother of seven children. The lady became enraged and the people were attracted to the scene and inquired as to the cause of excitement. They were of course amused to know that the blessing was not a blessing but a curse. Similarly, Rama has indescribable joy within himself, and let that joy be enjoyed by all, that makes us free, free of all worldly things in this world.

Let the body, the personality, like the lily on the Himalayan glaciers, bloom unknown, unnoticed by any body. Let this body be crucified, let it be put into prison let it be

swallowed by the waves of the ocean, let it be scorched by the heat of the Torrid Zone, let anything come to it, that joy cannot be abated. Feel that happiness, that joy supreme within, and rise above all worldly vanity, worldly tomfooleries, and all gloom.

Be the Lord of lords, the God of gods.

That ye are ! That ye are ! !

Om ! Om ! !

1760

I AM ALL LIGHT

*(Lecture delivered on January 13, 1904 in Denver,
Colo.)*

What is the real Self? The body is not the real Self, nor is the mind the real Self, nor is this life the real Self. How do you know that the world is? Through your consciousness. Even your consciousness undergoes three kinds of changes or moods. There is the waking consciousness, there is the dreaming consciousness, and there is also the deep-sleep consciousness. Your consciousness being like a thermometer or barometer, it gauges the temperature or the pressure of the world.

The consciousness in the wakeful state indicates that the world is solid, rigid, set in its laws and rules. The verdict of consciousness in the dreaming condition is quite different. But the dreaming and sleeping conditions are just as strong as the waking condition. Again

we see that your sleeping experience takes just as much time as the waking experience. In your life you sleep just as much as you wake. A child is, so to say, all the time asleep. All the world undergoes that experience. The reading or verdict of our consciousness in the wakeful condition is flatly contradicted by the verdict of consciousness in deep sleep or dreaming state.

Now that which is the same yesterday, to-day, and for ever is real. This is the criterion of Truth accepted on all hands. That which persists is real. This consciousness takes three different forms from the subjective stand-point. In the wakeful state this consciousness identifies itself with the body, and when you use the word 'I,' you understand by it this body, this consciousness. It assumes quite a different state in the dreaming condition. You become changed. The dreaming subject is not the same as the waking subject. You find in your dreams that you are poor, whereas you are rich. You find yourself surrounded by enemies, your house is destroyed by fire and you barely escape alive. In your dream you may have

taken some water, and when you awake, you find yourself thirsty. The dreaming subject is different from the waking subject. So the consciousness assumes one shape in the dreaming condition, and another in the waking condition, and it takes a third shape in the deep sleep condition. Your consciousness then identifies itself with nothingness. You say, "I slept so sound that I dreamt nothing at all." In the deep sleep condition there is something in you which keeps awake all the same, which does not sleep. That is your real Self. That is distinct from the objective consciousness, that is pure consciousness. That is your Self.

A man comes up and says, "At 12 o'clock last night I was on Broadway Street and I saw nothing. There was not a single individual there at that time." We ask him to put down in black and white the statement that there was not a single individual present on the said street at such a time. The man says it is a true statement, for he himself was an eye witness. Then the question is put, "Are you nobody or somebody? In order that we may

accept this statement on your authority, it is self-contradictory. You must be present there if it is true."

When one is in the profoundest slumber, on waking up they say they dreamed nothing. We say, brother, you make this statement that there was nothing there, but in order that this statement may be correct, you should come forth as a witness. If you had been really absent, wherefore this evidence that you give? There is something in you which is awake even in that deep sleep. That is your real Self, that is Absolute Will or Absolute Consciousness.

See how the whole world expands from it. Look at rivers. They have three states. One that of a glacier, the other that of small rivulets and brooks. The snow has thawed and the river is in a very soft, quiet, gentle condition. The third condition is when the river has left the mountains and gone into the plains and become very turbulent and filled with mud. These are the three conditions.

In the first condition in the mountains, the image of the sun was not seen in the snow.

In the second and third it is seen. In the second state the river was not navigable, it was not of any practical value, but still it was very beautiful. In the third condition it is navigable and the fields and valleys are fertilized also. So we see there were two things present; one was the sun and the other the river.

One is the Sun of suns in you, which is God in the deep sleep condition. That Sun of suns shines upon the congealed snow; that Sun of suns is the witness, the motionless, the unmanifest. When the Sun keeps shining on that nothingness in you for sometime, say in the deep sleep state, the Sun of suns in you keeps itself in a shining, heating condition, making the causal body in you melt, and from that nothingness flows out the dreaming condition. This is what the Bible says, "God created the world out of nothing." There was God and that which is called nothing in the first place. Just as the sun creates the rivers out of the snow, the Sun of suns the God in you, shone upon the seeming nothing—which the Hindu calls Maya—and outflew the

subject and object. The subject means the perceiver and the object is that which is perceived.

The dreaming experience is to the wakeful experience, as the tender, small rivulet is to the mighty river. They say that man is made in the image of God. In deep sleep you have no ego in you, while in the dreaming and wakeful conditions you have. In the dreaming and waking conditions you have the reflection of God. The real Self is God, the Sun, and not this reflected image. In dreams you see all sorts of things. In order to see anything, in what light have you to see it ? Is it the light of the moon, the light of the stars or the sun that enables us to see things ? No. Now what light is it that enables you to see all sorts of things in dreams ? It is the Light *within* you. It is the same Light which makes every object visible. This Light which enables you to see all sorts of things in the dreams simply shone free in the deep sleep state. It makes the objects in the dreams visible, so that Light remains constant in the deep sleep state as well as in the dreaming

state. Just as in the dream if you see the moon, the moon as well as the light of the moon owes its existence to the Light within.

To-day it has been proved that you are all Light. You are the Light of lights. Just as in the stream, you know that the sun which is at the source is the same as at the mouth, so the real Self in you is the same in the deep sleep, the dreaming, and the wakeful states. That thou art. Identify yourself with that reality within, then you are strong and full of power. If you identify yourself with fickle, changeable things, it is like a rolling stone gathering no moss. The sun is the same at the source, the middle, and the mouth of not only one river, but it is the same in all the rivers of the world.

That Light of lights in you is the real Self of the deep sleep, the dreaming and the wakeful states of all the people in the world. That Light is not different from the objects upon which it shines. You are that Light of lights. Dwell upon this idea that you are the Light of lights. That am I. I am the Light of lights. Identify yourself with the Light of

lights. That is your real essence. No fears, no frowns, no sorrow, everywhere it is that. The Lights of lights, the constant, the unchangeable, the same yesterday, to-day, and for ever. I am the Light of lights; the whole world appears as mere eddies and waves, as mere ripples and rings.

The following method will be found extremely beneficial towards lifting the veil enveloping the 'little self.'

People say 'when you walk, have a friend to talk.' This is fallacious for the following reasons:—

First. When we walk alone, our breath is natural, rythmical and conducive to health. For this reason, Kant towards the close of his life always walked alone to keep up to a good harmony of breath, and he lived up the old age. When we walk alone, we can breathe through the nostrils, but when we are talking, we have to breathe through our mouths. Breathing through the nostrils is always invigorating and gives strength to the lungs. God breathed into the nostrils of man and not into the mouth. We may exhale through the

mouth, but we should always inhale through the nostrils. The air that enters the lungs is sifted by the hair in the nostrils.

Second. When we are walking alone, we are in the best mood to think, and sublime thoughts just seek us. Lord Clive somehow stumbled on this secret and used to walk up and down when he had to think upon a most intricate problem in Indian politics. Thus walking alone is extremely beneficial in intellectual culture. When we are walking in company, or when we are walking with people who are all the time forcing their ideas on us, we shut out upon ourselves the original and sublime thoughts which had to visit us otherwise.

Third. From the spiritual stand-point, when walking alone, the mind shakes off the dividing forces and the discordant elements and gets its centre; and imagination, which is the relaxation of the soul, finds an opportunity to enjoy itself. The whole system is invigorated.

Make this auto-suggestion to yourself that you are happiness incarnate. "I am the

Light of lights." That is the idea which is to be emphasized in cultivating our higher faculties. Walking in the moon-light or early in the morning has indescribable benefits connected with it. Walk towards the setting or towards the rising sun, walk on the banks of rivers, walk where the cool breeze is playing, and you will find yourself in tune with nature, in harmony with the universe.

OM! OM!! OM!!!

BE NOT CENTRE OUT.

(Lecture delivered on June 9, 1903 at Castle Springs)

The way with the people here is to keep talking while they are eating, but in India it is different. There, while you are eating, you have never to talk. You know while eating everybody has to do that process religiously as it were, has to make it sacred. With every morsel of food that goes into your mouth, you have to contemplate on the idea that this morsel is a representation of the outside earth and here am I incorporating into me the whole universe. And while they are eating, they constantly keep that thought in their mind and chant OM, mentally realizing and feeling that the whole world is incorporated in me. OM, OM, the universe is in me, the world is my body. Thus with every morsel they find themselves spiritually strengthened. Spiritual and physical meat go together. The whole

world is I, my own flesh and blood. The food is a representative of the whole world, my own flesh and blood. All is oneness. That being already familiar to the Hindu minds, all those ideas flock into their minds and the feelings, emotional nature and will power are strengthened to such a degree that realization comes immediately, and the very process of eating, called animal process, is a realizing process.

While bathing, you are to chant a syllable which means water; water is the ocean of solid earth. Stripped of the clothes the body is united with the water, the body is receiving that water into every pore and we are one with nature, one with the fish, regaining our brotherhood with the water of the universe. Just as the water is taking off the soil and dirt from the body, so is the soil taken off the soul. The whole universe is my food, I am eating air. Similarly every process and very act of life, according to the Vedanta, may be turned into a religious act. Even diseases are deified.

When smallpox visits a house in India, they never worry, never do any thing, they rejoice. Is it not wonderful? They have all sorts of

music, it is a most religious occasion. Divinity is worshipped by each and all in the house. They have no grief or anxious desires. When the child is cured, they celebrate the worship of the Divinity by giving away money, and beating drums and making great show of joy and happiness, expressing their gratitude and love to the divine universe. Now-a-days these ceremonies have lost their significance to the masses. Whether the people understand that or not, Rama knows the meaning and puts all that to the best use.

Rama recommends one thing to every one of you. Early in the morning when you get up or are walking or doing anything else, keep your thoughts always at home. Keep yourself always in centre. Be not centre out. Just as the fish live in the ocean of water, just as the birds live in the ocean of air, just so you live in the ocean of light. In light you live, move, and have your being. Even when it is dark, it is light then according to Science. The inner light is always present. In the deep sleep state, light is present. In order to aid concentration, in order to rise to the highest

summit of realization for beginners, it is found absolutely necessary to associate their being with light.

We do not worship light as a material thing, as the Roman Catholics do with their idols. As a most decided step which is calculated to bring you realization of Self, it is preached over and over again in the Hindu Scriptures that you must begin by continually contemplating the light of the world as yourselves. When you are chanting OM, feel that you are Light, Glory. Light you are. This idea which is so scientifically brought about in the Hindu Scriptures, was stumbled upon by all the prophets. Christ said, "I am the light of the world." Mohammed and all the great saints spoke in the same way. As light you permeate all things. These ideas are to be constantly kept before one and in that way you are always in touch with Divinity. Thus with the Hindu, everything is done from a religious stand-point, always in harmony with the Spirit.

Willing or unwilling, all the forces of nature are bound to bring man to the realization of Self. Favourable as well as unfavourable

circumstances make no difference whatever. Just as in walking we raise one foot and then the other is brought down, pleasure and pain continually following each other, this process is working throughout the whole universe. Those people are really happy who keep themselves above worldly pleasures and pains. Both of them are to be avoided and therein lies true happiness. One is as welcome as the other. Wordly pleasures and pains do not appear to him as being different, one is as acceptable as the other to the man who rises above them. In the womb of every pleasure is pain present, and in the womb of every pain is pleasure present. He who takes up the pleasures must take up the pains also. They are inseparable. The way to true happiness is to rise above them. Enjoy the Self all the time. That man is free who can enjoy the pleasures as well as the pains. Live in the real Self always, and nothing can mar your happiness. All nature pays homage to the man who is free, the whole universe bows down before him. I am that, there you are free. Whether this is appreciable to-day or not, it remains a stern reality,

and it must be realized sooner or later by all. The chanting of SOHAM and OM is simply to keep you in the truth. The greatest fall is being brought down to the plane of causality. The very moment one begins to reflect upon the causes of the phenomena in the world, from the very moment one falls. A child is above causation, he enjoys everything and cares not for reason. So he is cheerful and happy. He is above the plane of causation, causality. Instead of falling into the plane of causation, you must rise into Divinity. I am simply the witness of the phenomena, never entangled in them, always above them. All these phenomena are simply harmonic vibrations, the upward and downward motion of the wheel, the raising and bringing down of the step. The object is to make you rise above causation and not to bring you down. Continuous struggles and efforts have to be made to rise above the plane of causation. Live in your Godhead and you are free, your own master, Ruler of the Universe.

OM ! OM ! OM !

AIDS TO REALIZATION OR PRANAYAMA

(Lecture delivered on March 8, 1903)

To-day Rama will discourse on certain matters which will be of great help to those who have listened to his previous lectures. We will take up *Pranayama* first. *Pranayama* literally means "control of breath". The Hindu books on Yoga give eight principal methods of controlling the breath. But Rama will lay before you only one method known as *Pranayama*, a very important method of controlling the breath. You will put the question what is the use of controlling the breath? In answer to that Rama simply says, "Learn this method of controlling the breath and put it into practice, and your own practice will show that it is extremely useful, highly beneficial." Whenever you feel dizzy, whenever you feel in dumps, in blues, dejected, crestfallen, whenever you feel put out, practise

Pranayama, which Rama is going to lay before you, and you will see that immediately you are rested. You will find the immediate use of this way of controlling the breath. Again when you begin to write on any subject, when you begin to think on any subject, and you find that you cannot control your thoughts, practise this *Pranayama* and immediately you will marvel at the powers you will attain. Everything is in order. Everything is put in the most desirable state. These are the benefits of *Pranayama*. It will cure you of many physical diseases. You will be cured of stomachache, heartache, headache by *Pranayama*. We will now see what is that. In this country people are trying to control the breath this way or that, but Rama lays before you a method which has stood the test of time, which was practised in India in the most ancient days, and which is practised there even to-day, and all those who have practised it there from the most ancient times to the present time, have found it highly beneficial.

Well, in order to practise *Pranayama* you must sit in a most comfortable, easy position;

to sit cross-legged is the most comfortable posture, but this posture will kill you, a West Indian. You may sit in an easy chair. Keep your body straight, back-bone stiff, head up, chest out, eyes front. Place the right hand thumb on the right nostril, and inhale the breath slowly through the left nostril. Go on inhaling slowly, until you feel at ease, go on inhaling as long as you conveniently can. While inhaling, let not the mind be vacant. While you are inhaling, let the mind be concentrated on the thought that all-omnipotent, omniscient, omnipresent Divinity is being inhaled, that you are drinking Divinity the godhead, the whole world, the whole universe. Well, when you think you have filled in the air to your best, then close the left nostril, through which you were inhaling, by finger, and when you stop both nostrils, let not the breath escape through the mouth ; keep the inhaled breath within you in the lungs, in the stomach, in the abdomen, all the cavities being filled with air, the air which you have inhaled, and when the breathed air is in you, let not the mind be vacant, let the mind be centred in the

idea, in the truth that you are Divinity, the Almighty God that fills, permeates and pervades everything, every atom and molecule in the universe. Feel that. Put forth all your energies to realize that idea, apply all your strength to feel your Divinity. Just as the breath fills your body, so realize and feel that you are the truth, you are the power divine that fills the whole universe. Feel that. You want to concentrate your minds on that. When you think that you cannot hold the breath any longer, then keep the left hand nostril shut, open the right hand nostril and through the right hand nostril, slowly, gradually exhale. There let the mind not remain at rest, let it work, let it feel that Just as the breath comes, and impurities of the stomach are being driven off, so is all impurity, unchastity, all that was unclean, all that was wicked, savouring of wickedness, all ignorance is exhaled, driven off and deserted. All weakness is gone; no weakness, no ignorance, no fear, no anxiety, no pain, no worry, no troubles, all ceased, gone, left you. When you have exhaled, when you have breathed out so far as you most

conveniently can, go on exhaling so long as you conveniently can, and when you think that you cannot exhale any longer, then try to keep all air shut out with both nostrils open. Take off the hand from your nose; don't allow the air to come in for sometime, for as long as you can, and while by your efforts the air is not allowed to enter the lungs through the nostrils, let the mind be again at work and let it feel, let it be exerted to its full power and strength, in realizing that this is the unlimited Divinity. All time and space is thought by me, my own real Atman, Self, beyond time, space and causation, feel that this Divinity is beyond time, space and causation, is not limited by anything in this world. It is beyond imagination, beyond thought, beyond all that, beyond everything, not limited, everything is contained in it, everything is limited by it, the Atman or Self cannot be limited. Feel that.

Thus you mark that in this *Pranayama*, as laid before you so far, there are four processes, both physical and mental. The first process was inhaling. The inhaling part was the physical process, and the idea, the way of

feeling and thinking and applying your mind and exerting your energy to realize that Divinity, that Divinity 'am I, Divinity is Me ; this idea was the mental process connected with it. Again, while you kept the breath in your lungs, there was a double process, the physical process of keeping it in your lungs, and the mental process of feeling that you were the whole universe, and in the third process you exhaled through the right nostril, and threw off all weakness ; firm determination to keep yourself rooted, established, seated in the Divinity, never to allow any weakness or any demon temptation to approach you, and then there was the fourth process of keeping the breath outside. Thus the first half of *Pranayama* is done up to so far in this fourth process. One half is finished. After going through this fourth process, you may take a little rest. Then allow the breath to fill your nostrils, as it may. Inhale and exhale just as you inhale and exhale rapidly after taking a long walk. This natural inhalation and exhalation which will go on very rapidly is *Pranayama* by itself. That is the natural

Pranayama. So after taking rest this way, after allowing your lungs to inhale and exhale for sometime, begin again. Now begin, not with the left hand but with the right hand nostril. Mental process the same as before. Only the nostrils are changed. Inhale through the right hand nostril, and while inhaling, feel that you are inhaling Divinity, and after inhaling to your fill, so long as conveniently you can, keep the breath within you, and again, when the breath is within you, feel that you are the breath and life of the whole universe, you fill and enliven the wide world, and after that exhale through the left hand nostril, exhale through the nostril through which you inhaled in the first half of *Pranayama* and feel that you are driving off, just as the sun drives off the mist, fog, cold, darkness; so feel that all weakness, all darkness is being driven off from your mind. No mist, fog, darkness or cold. And then keep the breath outside your nose, and try to elongate and lengthen every process. Altogether we have got eight processes in this. The first four processes form one-half of the *Pranayama*, and the last

four form the second half of the *Pranayama*. Try to lengthen every one of these processes as long as and as much as you can. Here is harmonious motion; just as a pendulum has got double oscillation, so here you have to make a pendulum of your breath, harmonious motion. You will see by your own experience that you gain immense strength. Most of your diseases leave you; consumption, diseases of the stomach, blood diseases, and almost every disease will leave you if you practise that.

Well, Rama finds that when people begin to practise *Pranayama*, most of them fall sick. The reason is that they do not adopt the natural course. They begin to inhale and exhale for such a long interval that will make them sick. Be natural in every part of this breathing. Make efforts, do your best to lengthen every process, but do not fatigue yourself. Do not work much yourself. If after performing only the first two processes, say, the inhalation and keeping the breath in your lungs, you feel tired, stop. Stop, you are under no obligation. The next day be more considerate, and while performing the first

process or the second process, try to keep your energies reserved, so that you may be able to continue the remaining processes ; be judicious.

Well, this is the only favourable method of controlling the breath. This is a kind of physical exercise. Those who think that this *Pranayama* has got something mystical, some divine meaning in it, are mistaken. Those who think that the highest realization culminate in it and that there is nothing higher than it, are mistaken. *Pranayama* or this control of breath has nothing supernatural in it. It is an ordinary exercise. Just as you go out and take physical exercise, so is this a kind of exercise of the lungs. There is no real significance in it, nothing mystic about it.

One thing more ought to be said in connection with *Pranayama*. When you begin to inhale or exhale, keep your (you will pardon if Rama uses that word) abdomen, the lower part of the body, drawn in. That will be of great use to you. Again when you inhale and exhale, let the breath reach and fill all your belly. Let not the breath simply go up to the heart and no farther. Let the breath go deeper

down. Let every cavity of your body, all the upper half of your body be filled. Well, this will do for *Pranayama* and those who want to concentrate their minds on Vedantic lines, will find it a wonderful aid to practise *Pranayama* before they begin to chant OM, before they begin to concentrate their mind on any method they have read in the Vedantic literature.

Now will Rama lay before you one method of concentrating the mind. This paper you need not begin to read just now. Rama will let you know how to read it. Well, you know this is for those who have been attending Rama's lectures. Those who have not attended the lectures will not find it interesting, will not be able to find any good in it, perhaps, still the method of reading it will do them some good. They can apply that method to their own prayers. They need not take this paper with them, they may learn the method and apply it to their own prayers. If you think that these typed papers are of any good, you can get them printed, anyone of you for your own use. This is a form of prayer. It is not a prayer in the sense that it begs, asks, or seeks

anything from God. It is a prayer in this sense that it enables you to realize your Divinity. Most of you have got that red book on "Realization" by Rama. Well, this paper is on the same line as that book. This paper, meaning the one entitled Soham at the end of this lecture, you can keep in your pockets all the time, and whenever you feel that the circumstances of your position are too much for you, whenever you feel the burden of cares, worries, anxieties of your everyday life weighing you down, take up this paper, sit in solitude and begin to read it in the way which Rama will illustrate to-night.

Sit at your ease. Sit in the same way as you were asked to sit when practising *Pranayama*. You may close your eyes, begin in a prayerful mood, or keep your eyes half closed, just as you wish.

"There is but one reality, OM ! OM !! OM !!!" Read that and lay aside the paper, let it rest there. "There is but one reality." You know that, that is the truth. At least all those who have taken interest in Rama's lectures know that that is the truth, and when

you are convinced that that is the truth, *feel* it. There is but one reality. Say that in the language of feeling, say that with your whole heart; melt in the idea. "There is but one reality," OM ! OM !! OM !!! Now see, after writing this verse. "There is but one reality" there is written opposite to it OM ! OM !! OM !!! What does that signify? That signifies that when you have filled your heart, saturated your mind with the idea that there is but one reality, instead of reading out all these words, one, two, three, four, five, say only one word, OM, as this one word represents the whole idea for you. Just as in Algebra, we represent big quantities by x or y , a or b or some other letter, so when you have read out this thought "There is but one reality," this name OM, which is the holy of holies, this name OM possessing the highest powers of Divinity or God, should be chanted, and while chanting it feel the idea that there is but one reality, while your lips are chanting OM, your whole soul should feel the idea that is but one reality; but at present to you the words "There is but one reality" are most probably mere

jargon, they convey no sense to you. If you have heard Rama's lectures, you must know that there is but one reality. It ought to have a concrete meaning to you. It means that all this phenomenal universe which dampens our spirit and mars our joy, all this phenomenal universe of difference is no reality, the reality is only one, all the circumstances are no reality. This is the meaning. The reality is only one and these baffling circumstances are no reality. Those who have not tried this experiment, and have frittered away their energies, alone deny the existence of this one reality. It is just as much a matter of experience as any experiment performed in any laboratory, it is a solid, stern fact. When you melt your mind, when you lose your little false self in the Divinity, what is the consequence? The consequence is (make these words of Jesus of Nazareth) that if you have a mustard seed worth of faith and bid the mountain to come, it will come. Live that reality, feel that reality and you will see that all your circumstances, all your imminent dangers, all the troubles and anxieties that stare you in the face, are bound to disappear.

You put more faith in the outside phenomena than in the Divinity, you make the world more real than God. You have hypnotized yourself into a rigidity with regard to outside phenomena, and thus it is that you involve yourself in all sorts of sickness and trouble. Take up this paper whenever you are much dejected, and feel that there is but one reality. See that this one statement is a higher statement than all the so-called truths insinuated in you through the books. All the so-called facts which you believed to be facts, are simply an illusion, a delusion, hypnotized into you by the senses. Be not dupes of the senses. Somebody comes and finds fault with you, and criticizes you; another comes and abuses you, another comes and puffs you up and flatters you; all these are not facts, all these are not reality; the reality, the stern fact you should feel. When chanting this, bar out and drive out, dispel and expel all the belief that you have put into the outside phenomenal circumstances, put forth all your energies and strength on this fact, "There is but one reality" feel that. "There is but one reality" OM ! OM !! OM !!! Well,

oftentimes you will see that reading out for the first time the idea of "There is but one reality" will make you cheerful and happy, will keep you above all pain and difficulty; but if you feel inclined to read further, you may, otherwise it is enough, if you can put into practice only one sentence of that in your pocket. If you think you require some more strength, read the next sentence, "That reality is Myself." Now it comes nearer home. Oh, my neighbour is not different from me, I am present there also. That reality is Myself. OM ! OM !! OM !!! Mark, some people say that when you are chanting OM or doing this, keep your hands closed; no restrictions of any kind. Feel the idea. It is not necessary when concentrating to throw yourself in any definite position. No restrictions. When you are feeling, feeling and trying to breathe in and take in the idea, then care not about the body, be not concerned about what the people will say. If you are inclined to sing, go on singing. If you are inclined to lie down, lie down on the floor. Feel the idea. If your hands strike that way, let them strike. No restrictions as to the body;

feel the idea. Here comes the idea 'Omnipotent,' dwell on it. This paper, is for those who have attended the lectures. Those who have not, will of course not find it of much interest. Those who have attended the lectures will know that the real Atman is all power, the Self Supreme is omnipotent. With regard to that, everything in this world is being done through the Atman, just as through the sun is everything being done on this earth. The wind blows on account of the sun, the grass grows on account of the sun, the river flows through the sun, people wake up on account of the sun, the roses bloom on account of the sun. Similarly, it is on account of the Atman, on account of the Omnipotent Self Supreme that every phenomenon is taking place in the universe. 'Omnipotent,' 'Omnipotent,' OM ! OM !! OM !!! Thus all the doubts which weaken and baffle you, all the misunderstandings which make a coward of you, have no right to make their entrance into your holy presence, feel that you are Omnipotent. Just as you think, so you become. Call yourself a sinner and you must become a sinner; call yourself a

fool and you must become a fool, call your self weak and there is no power in this world that can make you strong. Feel that Omnipotence and Omnipotent you are.

Then comes 'Omniscient.' Take up this idea, let the mind dwell on that thought, sing OM. The word OM stands for 'Omniscience', and chant OM. The word or formula to be chanted is OM ; 'Omniscience,' OM ! OM !! Proceed this way and let those wrong notions, which hypnotize you into ignorant fools, be dispensed with. The most direct road to Godhead is that.

Take up the similar idea 'Omnipresent.' Feel that you are not finite, not this little body ; you are not this little self, this Jiva ; this ego you are not. That which permeates and pervades every molecule and atom, that is your Self. Bear in mind not the least doubt about it. Omnipotent, Omniscient, Omnipresent that I am, that pervades everything, all bodies are mine. OM ! OM !! OM !!!

Well, Rama need not dwell on the remaining sentences, they will simply be read out to you. Practise this method and Rama is

wrong if you do not realise Divinity and truth in one week.

“ Perfect health is me.”

If that body which you call mine is sick, leave it aside, do not think of it, feel that you are health itself, perfect health is yours. Feel that. The body will immediately become healthy of its own accord. This is the secret. Try and you will see whether it is a fact or not. Despite yourself the body will get well. You should not care for this body. “O God, make me well.” There is a beautiful Mantram in the Sanskrit Scriptures “नायमात्मा वलहीनेन लभ्यः” This Truth cannot be found by the weak. Don’t you see when you go to the President of the United States or to a King, you are expelled if you go as a beggar, you are not allowed to enter his presence. So when you approach God in a beggarly state, you will be knocked out. Feel that you are health, don’t ask anything. I am health, and health you are.

Then comes the next idea—“ All power am I.” Keep that in your mind and chant OM ! OM !! OM !!! Thus say ‘ All power am I.’

Then the next idea, “ All the universe is

but my idea." Believe that and while reading it call to mind the arguments which the Vedantin advances to prove that fact. Call to your mind all that you know to prove that fact, and if you have not read of any King, or if you have not heard anything which proves that the whole world is my idea, believe it, and you will see that the world is your idea. The world is my idea, chant OM and feel that. Similarly all the rest.

All Joy I am.	OM ! OM !! OM !!!
All Knowledge I am.	OM ! OM !! OM !!!
All Truth I am.	OM ! OM !! OM !!!
All Light I am.	OM ! OM !! OM !!!
Fearless, fearless I am.	OM ! OM !! OM !!!
No attachment or repulsion.	
I am the fulfilment of all.	
desires.	OM ! OM !! OM !!!
I am the over-soul.	OM ! OM !! OM !!!
I hear in all ears.	OM ! OM !! OM !!!
I see in all eyes.	OM ! OM !! OM !!!
In all minds I think.	OM ! OM !! OM !!!
Sages aspire only to know the truth which is myself.	OM ! OM !! OM !!!

The life and light that
shineth through the
sun and stars am I. OM ! OM !! OM !!!
This closes this paper.

A few words might be said now to illustrate this. There is a fine story that stands in Hindu folklore. There was once a great Pandit, a great sage. He was reading out the sacred texts to some people. It so happened that the village milk-maids passed by the Pandit or sage who was reading out the sacred texts to the people. The maid heard from the lips of the sage these words, "The sacred name of God, the Holy Being, is the great ship which makes us cross the ocean, as if the ocean were simply a small pool." Nothing at all. A statement of that kind they heard. These maids took that statement literally. They put implicit faith in that saying. They had to cross the river every day to sell their milk on the opposite bank. Milk-maids they were. They reflected in their minds. It is a sacred text, it cannot be wrong, it must be right. They said, "Why should we give a five cent piece to the boatman every day? Why not cross the river

by taking the holy name of God and chanting OM? Why should we pay five cents every day?" Their faith was strong as adamant. The next day they came and simply chanted OM, paid nothing to the boatman, began to wade the river, crossed the river and were not drowned. Day after day they began to cross the river, they paid no money to the boatman. After about a month or so they felt very grateful to the teacher who had recited the texts which saved their cents, saved their money. They asked the sage to be kind enough to dine at their house. Well, the request was granted, the sage had to go to their house on the appointed day. One of those maids came to fetch him. While this maid was conducting the sage to their village, they came to the river, and there in a trice the maid went up to the opposite shore, and the sage remained on the other bank, could not follow her. In a short while the maid came back and asked the reason of his delay. He said that he was waiting for the boatman. The boatman ought to take him to the opposite shore. The maid replied, "Sir, we are so thankful to you. You

have been so kind as to save us full 35 cents piece, and not only these 35 cents piece but all our lifelong we shall spend no money to pay the boatman. Why don't you yourself save the money and come to the opposite bank with me? We go to the opposite bank uninjured, unharmed through your advice and teaching. You yourself also can go to the opposite shore." The sage asked what piece of advice was it that saved their money. The maid reminded him of the text he once gave. That God's name was a ship that carried us across the ocean of this world. He said, all right, all right, he too must practise it. There were other companions. There was a long, long rope. He fastened that rope to his waist and asked his companions to keep the remaining part of the rope to themselves, and said he would jump into the river, he would launch into the river and take the name of God and would venture to cross the river on faith; but if they saw that he was being drowned, they should drag him back. The sage jumped into the river, went on for a few steps and was found to be drowning. They drew him out. So just mark.

This kind of faith that that Pandit had, this faith which gives credence to it, is not the saving principle. This is the crookedness in your hearts. When you begin to chant OM or when you begin to take the name of God, and say "I am health, health, health" there in your heart of hearts you tremble, in you hearts you have that little quaking, quivering *if*. "If I sink, draw me out" you have that small faltering *if*. In your mind no conviction, no faith, no hypothetical cases here. This is a fact that all differences, all the circumstances in this world are my creation, my doing, nothing else. You are the Divinity, the Lord of lords you are; feel that. Realize it this moment. Have firm, unswerving faith, realize knowledge, practical knowledge. You will see that by reading this paper everyday in the way pointed out to-night, all your little *ifs*, that bind you, will be driven out. The small *if* will be got rid of by keeping yourself constantly in touch with your Divinity. Read this paper twice every day, if not five times, and all your little *ifs* will be driven out.

Rama stops the lecture now and those of

you who want to have a little social talk with Rama may do so after this seat is left. Will leave this seat after chanting OM, OM, OM.

One word more. Those of you who have not heard these lectures, and so have not been able to follow his lecture, will find all this Vedantic philosophy brought out in most philosophical way in a *book form. The whole of the Vedantic philosophy will be laid before you. And one word more, all the doubts that you entertain on Vedantic philosophy and all the misgivings you have, have been once the doubts and misgivings of Rama himself. Your experiences and your doubts are the doubts of Rama himself. Rama saw his way through these, and you are assured that all our doubts are perverted ignorance. All these doubts are evanescent, they can evaporate in a second. If any of you wish to have a special talk with Rama on your doubts, you can. Rama is not going to leave this place too soon.

Again it may be said that if you want to get rid of misery, if you want to secure perfect

*N. B. It is a pity that Rama did not live to compile the book he so anticipated.

happiness, if you want to regain your salvation, if you want to attain realization, you must realize Vedanta. There is no other way. All your creeds, all your dogmas, all your other realizations, simply lead to the Vedanta. They simply lead to the Absolute Truth. There are hopeful signs, very good signs that most of the recently started cults in America are incorporating and imbibing the Vedanta. They are taking it in. They need not acknowledge their debt to it. Christian Science, New Thought, Spiritualism or Divine Science, etc., these people who are taking us, these people are Divinity ; that is a great hopeful sign for America. But Rama tells you that if you want to realize the truth in its full glory and in its whole beauty, there is the Vedanta. You might give it any name you please, but here in the Hindu Scriptures they put it in the boldest, most pronounced language. This is the highest truth that you are the Divinity, the Lord of lords. Feel that, realize that, and nothing can injure you, you are the Lord of lords. The world is my idea, I am the Lord of lords. There is the truth. If you are not accustomed

to hear such things, be not afraid. What if your parents did not believe in that? Your parents did their best, you ought to do your best. Your salvation is not your parents' business. Your salvation is your own business. Do not consider the Vedanta is foreign to you. No, it is natural to you. Is your own Atman foreign to you? The Vedanta simply tells you about your own Atman and Self. It would be foreign, if your own soul were foreign to you. All pain—bodily, mental, moral and spiritual—is stopped immediately by realizing the Vedanta, and realization is not a hard business.

OM ! OM !! OM !!!

THE WAY TO THE REALIZATION OF SELF

To the Reader: Each sentence and word concerning the Self should be meditated and earnestly dwelt upon to such a degree that the mind should get steeped in the real Self—nay, lost in It. Beginners may centre their energy in the solar plexus while meditating upon OM.

In Vedantic Concentration of mind the chief point is that we have to realize our real Self to be the Sun of suns, the Light of lights. Just throw yourself into this state, above the body, above the mind, and dehypnotize yourself into the Light of lights, into the Sun of suns, and you will see the whole world unfolded before you in a panorama, or melted down as a cloud. Everything will come about in a most submissive way before you.

If not inconvenient, get up early in the

morning and face the rising Sun while it is yet below the horizon. Look at the aura of the Sun, and that fair, bright, most welcome view animates the mind and uplifts it to some extent; and when the mind gets some exaltation or is elevated to a certain height, it becomes very easy to make it soar as high as you please, to make it ascend the highest summits of the delectable mountains, so to say.

On the playground, in India, we place an instrument called *gulli*, which is thick at the middle and sharply pointed at the ends, with both ends resting above the ground, and we strike one end with a bat and the *gulli* rises at once in the air a little; then we deal it a very hard blow with the bat and it goes flying right into the air to a great distance. There are two processes in this game. The first is to raise it and the second is to make it fly into the air. If the mind is to be brought into Divine communion, first of all it is to be raised just a little, and the second process is to shoot it far off into the spiritual atmosphere.

Cheerful atmosphere, fair landscapes, and fairy scenes, sometimes go a great way in giving to the mind its first rise—to elevate it in the primary stages; and after that it becomes easy enough for us to make the mind run along, go on and on and on until it loses all body-consciousness and is God and nothing but God. To give the mind the first lift and to impart to it the elementary exaltation, the natural inspiration imparted by favourable time and place may be utilized. Near dawn, the songs of birds, the fragrant air, and the most fascinating and beautiful colours seen in the Eastern horizon give to the mind the original rise.

How to make the mind rise higher into the celestial regions—to make the soul soar away up to the throne of God! When the benign light of the rising or setting Sun is falling upon the translucent lids of half-closed eyes we begin humming the syllable OM; we sing in the language of feeling.

The meaning of the syllable OM is different with different persons. Everybody in his own stage of spiritual development has

to give it the meaning which suits him best. There are some people who take this syllable OM to stand for the Sun of suns, and they look at the rising orb just in the same way as women look at their looking-glasses. In India women wear looking-glasses on their thumbs. They have big gold ring-like frames containing looking-glasses. There is, in fact, nothing so dear to a woman as a looking-glass. When she looks into it she sees her face, as it were, outside herself, but she knows and feels her face to be with her. She sees something outside but she is convinced of the thing being herself. So does a Vedantin look at the Sun as if it were outside, but he gets convinced and *feels* that the real Sun is his own Self, that the outward, material Sun is simply his image, his reflection and his shadow.

A Vedantin looks upon the Sun as related to himself just in the same way as the Moon is related to the Sun. The Moon appears to shine by herself, but in reality, from the scientific stand-point, she borrows all her lustre from the Sun. So the Vedantin feels

and realizes that the Sun which is declaring his splendour as if it belonged to him, in reality borrows all that from *my* real Self and owes all his grandeur and glory to *me*.

The earth revolves, but we think the Sun is revolving. When we learn Astronomy we know better and we are not deceived any longer, and we are sure that it is not the Sun that revolves, but the earth's motion is ascribed to the Sun. Similarly the Vedantin, when looking at the rising orb, feels and realizes that the grandeur, glory, and power that seem to belong to the glorious Sun are, by mistake, ascribed to the Sun. In reality it is *mine, mine, mine* !

The sun in the material world is symbol of light, that is to say, knowledge. The Sun is a symbol of power. It makes all the planets revolve. It is a symbol of existence, life: all life owes its origin to or is indebted to the Sun. The Sun is a symbol of beauty; it attracts the earth and everything, —so dazzling. Now the Sun represents knowledge, light, life, power, existence, beauty, attractiveness. All these attributes

Vedantin *realizes* to be his own. All these attributes a Vedantin feels to be "*mine*"; nay "*Me or I.*" These attributes and all this power, light, life, etc., are seen outside *myself*, in the same way as the fairy face of a lady is seen in the looking-glass outside herself. As a matter of fact, in reality, I am light, life, knowledge; power, attractiveness and everything.

To realize this idea and dehypnotize into the real Self, a beginner gets a great help from the syllable OM. While chanting the syllable OM to the Vedantin the meaning attached to it is:—*I am the Light of lights; I am the Sun; I am the real Sun, the apparent Sun is my symbol only. I am the Sun before whom all the planets and all the bodies revolve. For My sake all heavenly as well as human bodies undergo their movements and do everything. I am immovable and eternal, the same yesterday, to-day and for ever. Before Me does this whole globe, this whole Universe unfold itself. It goes on turning round and round to bring out before Me all her parts—to show Me everything that is hers. The earth revolves*

upon her axis to lay open before Me all her sides; the Universe does all sorts of things for Me; the Sun sheds lustre for My sake; the Moon shines for My sake, before Me. At My commandment, on account of My presence, all the phenomena in this world take place. Just as it is the very presence of the Sun that makes trees grow, the muscles of animals move, or men think, so it is My presence that awakens all. It is Mine—the real Spirit's—the real God's—presence that makes everything in this world come to pass. All these bodies—heavenly—or human—all sorts of objects, all these creatures, together with their spirits and gods, owe their existence to Me; they live in Me, the Sun of suns!

The Light of lights I am. In dreams we see an object not by the light of the lamp, nor by the light of the Moon or the Sun; and yet we see it, and know that without light we could not see it. In what light, then, do we see it? It is the light of my real Self; it is the light of Atman; it is my light that makes everything visible in a dream. If I see in a dream a diamond, it is perceived by

My light. Even the lustre of the diamond is simply a ripple in the sea of My light. If in a dream I see the Moon, she together with her light is likewise a wave in My splendour. If I see the Sun in a dream, it with all its light, is simply like an eddy in the ocean of My glory. So it is in the wakeful state ; the Sun, the Moon, the stars and everything are simply waves in the ocean of My light. I am the Light of lights. I am the Light of the world. In the ocean of my presence, every object—the Sun, the stars, the gods—all behave like rings and ripples.

*“ I raised the Sun from out the sea ;
The Moon began her changeful course
with Me.”*

I am the Monarch of monarchs. It is I that appear as all the kings in this world. It is I that appear as all the beautiful flowers in different gardens. It is I that smile with the bewitching faces of all the fairies. It is I that make the muscles of all the warriors move. In Me does the whole world live, move and have its being. Everywhere it is My will that is being done. It is My

kingdom that is reigning supreme everywhere. I am manifest everywhere, I feed every being from the minutest animalcule to the biggest Sun. I administer to every being his daily bread. I made the Earth revolve round the Sun ; I was there before the world began.

Evil thoughts and worldly desires are things concerning the false body and the false mind, and are things of the darkness. In My presence they have no right to make their appearance. I am the Supreme Ether in which are afloat all the Universe and all material ethers. Like light I permeate and pervade every atom and every object. I am the lowest ; I am the highest. There is no lowest, no highest, with Me. Wherever human eyes fall, there I am. I am the spectator, I am the showman, I am the performer. In Jesus I appeared. In Mohammad I. revealed myself. The most famous people in the world I am, and most disreputable, ignominious, the most fallen I am. I am the *All*, the *All*. Whatever be your object of desire, that I am. Oh, how beautiful I am ! I shine

in the lightning ; I roar in the thunder ; I flutter in leaves ; I hiss in winds ; I roll in the surging seas. The friends I am ; the foes I am. To Me no friends, no foes. Away, ye thoughts, ye desires which concern the transient, evanescent fame or riches of this world. Whatever be the state of this body, it concerns Me not ; all bodies are mine. Franklin I was ; Newton I have been ; Lord Kelvin I am ; mighty Rama and lovely Krishna I am. It is I that worked in the brain of Kant. It is I that inspired the hearts of Buddha and illustrious Shankar. It is I that lend light to all Shakespeares and Platos. They come unto Me, the Fountainhead, and they are filled, get lustre and shine. All these worldly ambitions bind and drag down the real Man. Away, ye gay landscapes and gardens of roses. All of you are in Me ; not one of you can contain Me. In Me is this Universe. In Me is everything. What can contain Me ? How can I be limited ? The world, the *world* is in Me ; the Universe, the *universe* is in Me ! And still I am in each and all. I am in the minds and in the thoughts of each and all. I am in *

the throbbing breast of the lover ; I am in the laughing eyes of the proud beloved. I pulsate in the nerves of each and all. I am in you, I am in *you* ! Nay there can be no you and I, no difference. *I A M I !*

I am the unseen Spirit which informs
 All subtle essences ! I flame in fire,
 I shine in Sun and Moon, planets and stars !
 I blow with the winds, roll with the waves !
 I am the man and woman, youth and maid !
 The babe new-born, the withered ancient, propped
 Upon his staff ! I am whatever is—
 The black bee and the tiger and the fish,
 The green bird with red eyes, the tree, the grass,
 The cloud that hath the lightning in its womb.
 The seasons and the seas ! In Me they are,
 In Me begin and end.

Upanishad (Sir Edwin Arnold, translator).

I hide in the solar glory.
 I am dumb in the pealing songs,
 I rest on the pitch of the torrent,
 In slumber I am strong.
 I wrote the past in characters
 Of rock and fire the scroll,
 The building in the coral sea.
 The planting of the coal.

Time and thought were My surveyors.

They laid their courses well,

They poured the sea, and baked the layers

Of granite, marl and shell.

—Emerson.

I am the mote in the sunbeam, and I am the burning Sun,

“Rest here!” I whisper the atom, I call to the orb,
“Roll on.”

I am the blush of the morning, and I am the evening breeze;

I am the leaf’s low murmur, the swell of the terrible seas.

I am the net, the fowler, the bird and its frightened cry;

The mirror, the form reflected, the sound and its echo I;

The lover’s passionate pleading, the maiden’s whispered fear;

The warrior, the blade that smites him, his mother’s heart-wrung tear.

I am intoxication, grapes, wine-press, and musk and wine,

The guest, the host, the traveller, the goblet of crystal fine.

I am the breath of the flute, I am the mind of man;

Gold’s glitter, the light of the diamond, the sea pearl’s lustre wan.

The rose, her poet nightingale, the songs from the
throat that rise;

The flint, the sparks, the taper, the moth that about
it flies.

I am both good and evil, the deed and the deed's intent;
Temptation, victim, sinner, crime, pardon and punish-
ment.

I am what was, is, will be—Creation's ascent and fall;
The link, the chain of existence; beginning and end of all..

Lo ! the trees of the wood are my next of kin,
And the rocks alive with what beats in Me;
The clay is My flesh, and the fox My skin,
I am fierce with the gadfly, and sweet with the bee.
The flower is naught but the bloom of My love,
And the waters run down in the tune I dream.
The Sun is my flower uphung above,
I flash with the lightning, with falcon's scream,
I cannot die though forever death
Weave back and fro in the warp of Me,
I was never born, yet My births of breath
Are as many as waves on the sleepless Sea.
My breath doth make the flowers fragrant,
My eyebeams cause the Sun's bright light.
The sunset mirrors My cheek's rose blushes,
My aching love holds stars so tight.
Sweet streams and rivers My veins and arteries,
My beauteous hair the fresh green trees.

What giant strength ! My bones are mountains,
 O, joy ! the fairy world My bride.
 Nay, talk no difference, wonder of wonders,
 Myself the bridegroom, I the bride.

Roll on, ye suns and stars, roll on
 Ye motes in dazzling Light of lights.
 In Me, the Sun of suns, roll on.
 O, orbs and globes mere eddies' waves.
 In Me the surging oceans wide
 Do rise and fall, vibrate, roll on.
 O worlds, my planets, spindle, turn,
 Expose Me all your parts and sides,
 And dancing bask in light of life.
 Do suns and stars or earths and seas
 Revolve, the shadows of My dream ?
 I move, I turn, I come, I go.
 The motion, moved and mover I.
 No rest, no motion mine or thine.
 No words can ever Me describe.

Twinkle, twinkle, little stars,
 Twinkling, winking, beckon call me.
 Answer, first, O lovely stars,
 Whither do you sign and call me ?
 I'm the sparkle in your eyes.
 I'm the life that in you lies.

"Break, break, break
 At the foot of thy crags, O sea !"
 Break, break, break
 At my feet, O world that be.
 O suns and storms, O earthquakes, wars,
 Hail, welcome, come, try all your force on Me !
 Ye nice torpedoes, fire ! My playthings, crack !
 O shooting stars, My arrows, fly !
 You burning fire ! Can you consume ?
 O threatening one you flame from Me ;
 You flaming sword, ye cannon-ball,
 My energy headlong drives forth thee !
 The body dissolved is cast to winds ;
 Well doth Infinity Me enshrine !
 All ears, My ears ; all eyes My eyes ;
 All hands, My hands, all minds, My mind !
 I swallowed up Death, all difference I drank up ;
 How sweet and strong a food I find !
 No fear, no grief, no hankering pain !
 All, all delight, or Sun or rain !

Ignorance, darkness, quaked and quivered,
 Trembled, shivered, vanished for ever ;
 My dazzling light did parch and scorch it,
 Joy ineffable ! Hurrah ! Hurrah !! Hurrah !!!

—Rama

INFORMAL TALKS ON SELF- REALIZATION

Golden Gate Hall, San Francisco, January 18, 1903.

[The following talks deal with the objections raised by the readers of the last lecture on "The Way to Self-Realization" which was printed as a pamphlet in America.—Ed.]

We shall take up some of the objections to the way of meditating pointed out in this little book. Most of you have read this book and we will take up some of the objections raised.

Objection I.—The process of Realization you tell us is imaginary; it has to do more with the imagination and training of thought than with anything else.

To those who make this objection, Vedanta replies:—

Dear Self, reflect a little: dear Self, just think a little. All this world and all the bodies in this world are due to no cause other

than imagination. It is your imagination and the current of thought in the wrong direction which brings all your sorrows, your troubles, your anxieties, your difficulties and your pain. It is imagination and the current of ideas in the wrong direction which binds you, and it is imagination directed in the right channel which liberates you. *Similia similibus curantur*; like cures like.

The ladder from which you fell, so to speak, is the ladder which will lead you up. You will have to retrace your steps by the same road down which you fell to anxiety and misery. The kind of imagination which Vedanta recommends to you for liberation is just opposite to the form of imagination which brought you low. Thus you are sure to be cured by the process *contraria contraribus curantur*; the contrary cures the contrary. Vedanta proves that all this world is nothing else but your own ideas, nothing else but your own imagination and your own thought. Now, purify this thought, elevate this thought, direct it aright, and you become the Light of lights, the All throughout the Universe.

A man suffers from diarrhoea, and the Doctor gives him a purgative and he is cured. The diarrhoea made him go to the bath-room over and over again. Now a purgative taken willingly acts the same way, but there is a world of difference between the two. A purgative is a remedy while diarrhoea is a disease, and while both work in the same way there is a world of difference between them. Worldly thought enslaves you, it is a disease, it binds you and keeps you at the mercy of all sorts of circumstances; every wind and storm can upset you. The diarrhoea of thought is human idea. Take up the purgative which Vedanta furnishes. This is also thought to be a kind of imagination. So is all the thought of the world, but worldly thoughts and human ideas are a diarrhoea, and the kind of imagination or thought advocated by Vedanta is a purgative. Take up this purgative and you will be cured of your malady, your disease, you will be relieved of all suffering, anxiety, and trouble.

In East India people do not wash their hands with soap but with ashes. Ashes

are one kind of dirt, one kind of earth, and the soil which is polluting your hands is also earth or dirt. Even here when the ashes are applied to the hands, and the hands are washed in water, they not only remove the dirt from the hands, but are also removed themselves.

Similarly, the kind of thought which you will have to dwell upon, the kind of imagination, according to the teachings of Vedanta, is like ashes; it will wash you clean of every impurity and every weakness, it will raise you above the kind of imagination which is inculcated in this.

A man dreams, and in his dreams all sorts of things appear. Those things in the dream are mere ideas, mere thought, mere imagination. Suppose he sees a lion, tiger, or serpent in the dream. Do you know what happens on such occasions? When a man sees a tiger, a lion, or a serpent, he is startled at once, and is awakened. The tiger is a kind of nightmare and wakes you up, but this tiger or lion in the dream, although a creation of your own thought, this object of

your dream is a wonderful thought, a wonderful imagination. It takes away all other ideas in the dream, it takes away all other dream objects. The fairy scenes, the beautiful landscapes, the flowing rivers, the majestic mountains of which you were dreaming have all gone after the tiger or the lion is seen in the dream. Now the tiger or lion never eats grass or stones, but the tiger of your dream is a wonderful creation, for the tiger ate up all the landscapes, the woods, the forests : all are gone, it has disturbed the dreaming self, and at the same time has eaten itself up, it is seen no more when you wake up.

Similarly, the kind of ideas or imagination inculcated in this book is like the tiger in the dream. The whole world is a dream. This tiger will rid you of all false imagination and ignorance, and will at the same time rid you of its own self. It will take you where all imagination stops, where all language stops, it lands you into that indescribable Reality.

Objection II.—If we are landed into this state of Super-consciousness where all cons-

ciousness stops, where all thought ceases, is not that a state of vacancy or emptiness, is it not a state of senselessness? What is the use of taking all this trouble to enter into a state of such unconsciousness? We don't want it.

To this objection Vedarita replies, "Brother, nay, my own Self, just reflect, be not in a hurry. There is a whole world of difference between this state of Realization and the state of fainting or swooning. One thing is common to both, all thought stops in both. In a swoon there is no thought, and in the state of trance or Realization there is no thought, yet there is a world of difference between them."

In the swoon, the mind stopped thinking and this stopping of the thinking caused excess of inactivity, and through this excess of inactivity the swoon was produced. In the swoon thought stops through lack of activity, the swoon resembles death, but the state of trance or the state of Realization is all Energy, all Power, all Knowledge, all Bliss.

You know the absence of light is called

darkness. If we enter a room where there is very little light, we are able to see nothing. Super-abundance of light is practically darkness also for the eyes of man. Could you see into the dazzling Sun at noon? If the light of the Sun were more excessive than what it is to-day, if it were multiplied ten times, no man could ever see. Science tells us of the phenomena of the polarization of light. Where two rays of light are in opposite directions, the eyes of man cannot see; there is darkness. Excess of light is also darkness for the eyes of man, and the want or lack of light is also darkness for the eyes of man. Darkness caused by lack of light is one thing, and darkness caused by excess of light is another thing.

Similarly, stopping thought by the state of Realization is the opposite to the stopping of thought in a swoon or deep sleep. We mark the difference in the after effects of the two.

One man is suffering from epilepsy, that person when he received the shocks of epilepsy is left enfeebled, weakened, undone,

lost: but when suffering from that shock he was senseless.

Another man enters into this state of Realization, or concentration, and all his mental activity has, as it were, stopped for the time, and the stopping of thought in this state is similar to the stopping of thought in the case of the man attacked by epilepsy, but mark the difference. The man in epilepsy is weakened, enfeebled, undone afterwards, while the man after descending from those delectable mountains of the state of Realization, after leaving that state of ecstasy, is full of energy, full of strength, full of bliss and full of knowledge, he can heal and strengthen others, he can raise and elevate others, and is far, far from being himself enfeebled or weakened. So you see that the stopping of thought in Vedantic Realization is quite the other extreme to the stopping of thought in a swoon or fainting condition.

Objection III.—We say we want life, we want life, we don't want inactivity.

Vedanta says, "Be not inactive, go on

desiring, do not stop." Truth is very paradoxical; both sides must be taken into consideration. Those who think that Vedanta teaches pessimism are mistaken. Vedanta teaches you the right way of conducting yourself, in order to keep the whole world under your control.

We will take up the question of Desire.

Vedanta does not mean that you shall live a life of inactivity, never; always a life of activity. One's desires according to Vedanta are all right, but we must make the right use of them. What is desire? Desire is nothing else but Love. Usually the word 'love' means intense desire for an object. If love is intense desire for an object, then all *desire* is nothing else but *love*, and they say that God is *love*, therefore all desires are God. That being true, how happy is the man who realizes his own life to be one with all desire and then feels that he himself, his own true Atman, is contained in the whole world in the form of desire and is governing and ruling it. How happy does that man become who realizes his

unity with the all-ruling Force of desire, who feels that "I am the Source of all desire;" "All desire is due to Me," the Father, the Origin, the Fountain-head, the Spirit of all desire in this world, that am I; thus I rule the whole world by the reins of desire. The reins are in My hands, I am He who holds these reins and rules these bodies. All hatred, all animosity stops the very moment you reach that point. The desires of friends, or foes are My desires. I am the Infinite Power which governs or rules those desires. The yearnings and cravings of this person or that are Mine. O happy I, the true Atman, the Governor of the whole Universe.

People make a wrong use of desires; they turn things topsy-turvy. If desire is love and Love is God, Vedanta requires you to realize that *you are* all Desire; but do not make a wrong use of it, do not make a mistake by calling one desire yours and all other desires some one else's. Desires are pernicious when one works against another. All desires are like waves, ripples, eddies in the one ocean of Love. The whole

universe is made up of one Infinite Ocean of Love, what you might call Love. The stars are held together by Gravitation. Gravitation is attraction, and that is love. All chemical combinations take place through the force of chemical affinity. That is love between atom and atom. Love between atom and atom is called affinity. Love between one planet and another is called Gravitation. Love between molecules is called affinity. This book is held together by the force of cohesion. Cohesion is Love.

The whole world is like the waves and ripples in one great Ocean of Love, and Science has shown, Lord Kelvin and others have shown that "all matter is nothing else but force." Now force in this world is manifested chiefly as Gravitation, Cohesion, Chemical Affinity, Electricity, Magnetism, Light, Heat, etc.

Magnetism and Electricity, what is there in them? You find attraction. Heat seems to disunite apparently, seems to separate particles, but Science proves by looking at matter from another stand-point, that which is

dissolution or separation from one stand-point, is love and attraction from another stand-point.

The whole world is simply the eddies and ripples in the Ocean of Force. That power, that energy or force is, according to Vedanta, your real Self, the same you are. Realize that. That same power and energy or force is called Love.

The theory propounded by Darwin and other evolutionists, as based upon struggle for existence, is supplemented or complimented by thinkers like Drummond; they show that Evolution takes place not only through struggle and war, but mostly through love, character and attraction.

All desire is love, and love is God, and that God *you are*. Realize your *oneness* with that and you stand above everything. People look upon these eddies or rings of desire as separate from the ocean in which these eddies and rings are.

For instance, here is a lake and we say, "Come, child, look, here is a beautiful calm lake." After a while there comes a storm.

and on the smooth, unruffled surface of the lake there are some breakers, ripples, waves, and you say, "Child, see, here are ripples, eddies, breakers," and we forget the calm water, but think only of the new forms upon the lake. Even now when the lake has those eddies, those breakers, even now the lake is water and the breakers are the same water as the lake.

The water was there when the surface of the lake was smooth, and the water is there now when the surface of the lake is ruffled or disturbed, but new forms, rings etc. have made their appearance and we do not tell the child to come and see the water, but we call the child's attention to the eddies and breakers. Here the form of the eddies and the breakers has cast the water into the shade. Rings or ripples have covered the lake, the idea of ripples overshadows the idea of water or lake. Similarly in the case of men, the desires are a kind of ripple or eddy, a mere form; this form of desire overshadows the idea of Reality. The Reality is overpowered by the form. Vedanta requires you to

consider the form, not to ignore it, but while considering the form of the ripple or eddy, do not ignore the Reality which underlies it. Thus when some one retaliates, you are insulted, you get mortally offended. Realize the law. The law is that you have made your own mind out of harmony with nature, and that man comes and shows you that you are out of harmony with nature. Cure yourself and that man will not insult you. That is the law. Religionists ought to take it up. The very moment you are in a state of despair or at war with nature, the whole world will stand up against you.

Cultivate peace of mind, fill your mind with pure thoughts and nobody can set himself against you. That is the law. Vedanta says, 'Do not make a wrong use of the desires of others or of your own desires.' If you keep your balance, all those desires which are manifesting themselves in your mind will be overcome, will most certainly disappear. If you take the right attitude towards them, then will be realized in a most marvellous way in due time. It is by keep-

ing the wrong attitude toward your own desires that you pervert matters and bring about undesirable circumstances.

Make a right use of these desires which appear in your mind. How is that to be done? Let us illustrate. Here is a man riding on horseback to some distant place. The horse seems to be fatigued, the man must feed the horse, but then the hunger or fatigue of the horse he does not attribute to himself. He knows that the horse is hungry and fatigued and he will attend to his needs, but he will not attribute to himself his fatigue. He attends to the horse but he dose not get himself in a rattled, disturbed or unhappy condition.

A man of Realization or a true Vedantist looks upon this body, just as the horseman looks upon his horse. If the body is fatigued, if the stomach requires food or drink, he will give to the body the required food and drink, if it be available, but he will at the same time keep himself above hunger and thirst. It seems a strange idea, but when you begin to practise it, you will realize it in no time; it is practical.

Hunger and thirst are of the body and are felt by the mind but he himself, the true Self, is not pained or disturbed. He who realizes his own Divinity, which is God, is not pained or disturbed by the fatigue, hunger or thirst of the body. The fatigue and hunger of the horse do not disturb the rider; they are felt, but are no cause of pain. Similarly environments and circumstances of the body require certain objects. Those objects are needed by the mind and intellect in order to perform their necessary functions, and are like desires. These desires of the mind are seen by a Vedantin, but even while the mind is observing these desires, a man of Realization keeps his head above water, he is above desire. No desire becomes the cause of pain to him. Just as a bird when sitting upon the twig of a tree keeps perched there for some time, the twig of the tree moves this way and that, but the bird minds it not, the bird is all right, he knows that even if the twig breaks and falls to the ground, he has his wings. He is, as it were, always on his wings. He is sitting

on the twig but is yet above it. Apparently he is dependent upon the twig, yet in reality he is above the twig. Similarly, Vedantins may appear to possess the desires of the ordinary man, yet they are above them. When a Vedantin loses an object of desire, he cannot be grieved or sorry. People possessed of all sorts of desires, sigh and weep when an object of desire leaves them, because they are dependent upon it. The Vedantin does not depend upon it.

Here is a pencil, it belongs to a person. If it be lost, are you sorry? No. You may search for it, but if it be not found, it matters not to you. Suppose however that you lose \$ 5,000. Oh, that will break your heart. You search for the pencil, and you also search for the \$ 5,000 which is lost, but there is a world of difference in the manner of search. You search for your \$ 5,000, with a broken heart, but you do not search for the lost pencil with a broken heart. To the Vedantin the loss of the \$ 5,000 is as the loss of the pencil. We will illustrate the point by a story.

In India a sage was passing through the streets of a large city. A lady approached him and asked him to go with her to her house. She beseeched him to be kind enough to visit her home. He went with her and when at home she brought the sage a cup of milk. Now this milk was boiling in a pot and there was a good deal of cream gathered on the top of the pot, and when the milk was poured into the cup, all the cream fell into the cup. In India women do not like to part with cream, and so it worried her, disturbed her very much to see that nice cream fall into the cup, and she exclaimed, "O dear me, dear me." She added sugar to the milk and then handed the beautiful cup full of milk to the sage. He took it from her, placed it on a table and began to talk about something. The lady thought he did not drink the milk because it was too hot. Atlast he was ready to leave the lady's house, and she said, "Oh sir, will you not do me the favour of drinking this milk?" Now in India ladies are always addressed as goddesses and the monk replied, "Goddess, it is not worthy of

being touched by a monk." She said, "Why, what is the reason?" He replied, "When you poured the milk, you added sugar and cream, you added, something more still, you added "Dear me", and milk to which "Dear me" has been added I will not have. She was abashed at the answer, and the sage left the house.

Giving milk to the sage was alright, but to add "Dear me" was wrong. So Vedanta says, Do work, entertain desires, but when you are doing something, why should your heart break? Do not add that. Never, never add that to the act. Do the thing, but do it unattended as it were; do not lose your balance; adjust yourself to circumstances and you will see that when you do thing in the right spirit, all your works will be crowned with success, most marvellously and wonderfully.

Now, to adjust your position, how to remain in equilibrium? The great difficulty with people is that all their relations and connections are unscientific, impure, and loose. Vedanta says that your relations and connections ought to be an aid to you and not

an obstacle. Every thing you meet in this world should be a stepping stone instead of a stumbling block. Convert your stumbling block into a stepping stone.

You know that if this be a dark room and we enter it, we see nothing at first, but when we keep looking in the dark, all the objects in the dark room will be seen; by keeping an intent watch, all the objects will become visible.

Vedanta says that all these connections which are blinding you, which are keeping you from your true Reality or God, you should see through them, observe them, watch them intently, and they will become transparent; you will be able to look through them and be able to see Divinity beyond them. It will seem strange at first, but by and by it becomes practical. By adjusting your position, by looking at things in the right way, all relations, all our connections become as transparent as panes of glass; they do not hinder our vision. Thus Vedanta requires you to adjust your position, so that everything becomes transparent, not an obs-

truction; nay, it is possible for you, if you rightly understand Vedanta, if you comprehend its teaching, it is possible to convert stones not only into transparent panes but into lenses, into spectacles, aids to vision, not obstructing but adding to vision. The microscope helps, it is no drawback.

If one ton or more of fodder is carried on the back of an elephant, the animal must bear that weight, he has to carry that weight with difficulty and by exerting strength. Here is a ton or more of grass, fodder or hay carried upon the back of an elephant and this weight is a source of trouble and inconvenience to the animal, but when the same grass, hay or fodder is eaten by the elephant, as he assimilates it and carries it as his own body, does not that same burden become a source of strength and power to the elephant? Certainly.

So Vedanta tells you to carry all the burdens of the world on your shoulders. If you carry them on your head, you will break your neck under them; if you assimilate them, make them your own, eat them up, so to speak,

realize them to be your own Self, you will move along rapidly, your progress will become wonderful instead of being retarded.

When you realize Vedanta, you see,—O wonder of wonders!—you see God. you eat God, you drink God, and God lives in you. When you realize God, you will see this. Your food will be converted into God. God's eyes protrude every object. A Vedantin's eyes make God of everything. Every object here is the Dear one, Divinity, God facing us on every side, staring at us from every nook and corner, the whole world is changed into a paradise. Thus, Vedanta does not make you unhappy by taking away your desires, but Vedanta makes you adjust these desires and makes them subservient to you; instead of being tyrannized by them, it wants you to become their master.

Here is a horse and one man catches hold of the horse's tail; the horse kicks and rears and runs fast, jumps, and drags him on and on. Is that a desirous or easy situation? This is the way of the people of the world. Desires are as horses, and they have hold

of the tails of the horses and the horses (the desires) drag the people after them and place them in a wretched, miserable situation. Vedanta says, "Do not catch hold of the tail of horse of desire; be the master, not the slave or the subject, of the situation. You can master the body when you realise your true Self. When you realize the Divinity within, then alone you can master and not otherwise.

There is still another objection:—Will there not be re-action if we go on concentrating our mind, thought and energy in the way pointed out in this book? Will it not revert upon the brain, will it not weaken it?

No, No, Rama tells you from personal experience that strength and strength alone will come to you day after day; no weakness, but power, vigour, immense power will come to you. A few words must be said as to the method of practice.

In the morning or at any time, when you begin to practise the methods pointed out in this book, your mind will merge into a state of divinity, ecstasy, super-consciousness. When that state is reached, do not continue

repeating OM. Stop; let that state remain as long as it pleases; gradually the worldly or body-consciousness will come up of itself. Don't force anything, don't force the repetition of OM. When that state is reached, the body-consciousness will come up readily. It may be that many of you may be able to remain in that state of super-consciousness for half an hour, perhaps for one, two or three hours or more; but to-morrow you will be able to keep up that state for a longer time. Day after day the time will increase until in this way gradually by slow degrees your spiritual power will increase.

Rama does not advise those who are beginners in this practice to devote more than half an hour to this. Rama advises that they should limit themselves to 20 or 25 minutes of this practice, but those who have engaged in this practice before will of themselves increase the length of time which they devote to this practice.

In general the rule is that the most spiritually minded and those persons who have already done something in this line of

thought will realize more than those who are beginners. The more you are interested and intensified with this thought beforehand, the more you will like to remain in that state for a longer period.

One thing more: when you begin to concentrate the mind, and realize your God-consciousness, some idea or ideas will spring up before your mind. At that time go on chanting OM and at the same time take up this thread of thought which makes its appearance in your mind and finish it.

At the time when a man is chanting OM and has the Holy Infinite around him, when a man's mind is determined to make spiritual progress, if a worldly thought comes up, that thought ought to be concluded in such a way that it may, in future life, be a state of conduct. Now pay attention to this, and whether you have ever experienced these things or not, they will come up, and these thoughts are apt to oppose you, and Rama's words will be of benefit.

Suppose you begin to chant OM, and while chanting it, the thought of love or

hatred for some object comes up. There the idea was that this thought should not have intruded and obstructed your onward flight. What shall you do with this thought? Take it up and eradicate it, root it out from your mind for ever. How? This thought will be rooted out by knowledge only. The thought of hatred enters the mind, take it up, begin to realize and dissect it, find out its true cause; you will always see that the true cause is ignorance, weakness, this Self attributing the 'I' to the body, the idea of I am the body etc. Ignorance of this kind is always the cause of these intruding thoughts entering while one is concentrating the mind. In such cases, Rama says, Analyze these thoughts and through knowledge eradicate them and continue chanting OM. While chanting OM, make strong resolutions and firm determinations to withstand all these thoughts in future, make firm resolutions to overcome all these selfish motives in future. These strong determinations and firm resolutions once made, will build up your character and strengthen

your moral sight ; your ethical power will be of great aid to you in moving about in the world, in your worldly business.

Suppose about half an hour is spent in eradicating that idea, in strengthening and overcoming that thought, in chanting OM, and suppose all the time is taken up in overcoming that thought or idea and there is no time to get into the state of super-consciousness, never mind. If the super-conscious state be not reached that day, never mind, it will come some other day. If on that day one evil thought has been overcome, your character is strengthened : if you are enabled to resist and overcome temptation in this life, you have a lovely character for the future and that is enough in itself. Thus will your character be formed, and thus will your spiritual powers be enhanced day after day. As to your concentration, let it come or not. Sometimes even hankering after Realization or Truth is a drawback, a hindrance, to achieving that state.

Some people say, "O sir, we want some method of concentrating the mind, some method of Realization. We don't want lec-

tures, we don't want reading matter." These people are mistaken. What is the obstruction which clouds your way, which keeps you away from this Divinity, this God-consciousness, Realization? It is your ignorance, and what is ignorance? Doubts, misgivings, worldly notions, false ideas, these are ignorance. False ideas, worldly thoughts, evil propensities are ignorance. These are the clouds which obstruct your progress. Lack of faith is ignorance. One who doubts not as to his oneness with God is always in a trance. It is your doubts and misgivings which keep your minds in a wandering condition, it is your doubts which lead you astray. A man who reads such literature, who investigates these matters, who studies, is by slow degrees overcoming all his doubts, conquering all his misgivings; that man when walking, talking, eating or drinking is in the same state as the ordinary man when sitting still, with closed eyes, and concentrating. There is more power in this ordinary state than in most men in the extraordinary state.

OM ! OM !! OM !!!

INFORMAL TALKS (*Continued*)

SOME OF THE OBSTACLES IN THE WAY OF REALIZATION

Ques.—Does the Self, the doer of actions, remain unaffected? Is the Self cognizant in any actions of persons?

Ans.—No. The true Self, the real Atman, is neither the doer nor the enjoyer according to Vedanta. If it be the doer or enjoyer, then it could not remain unaffected. The doer and agent in you is the apparent self and not the real Self, and this apparent self again derives all its energy, all its life, from the real Self.

This is a very knotty question, and if we begin to enter into the details of the question, it would take about three hours, so Rama will simply give an illustration and then stop.

Suppose in an illusion you see a snake in a corner. You seem to see a snake, but when you go to touch the snake, it is no more a snake but simply a rope; thus the snake is located in the rope, as it were, but in reality is not. Apparently the rope was the supporter, the upholder of the snake, but in reality the rope did never support nor uphold the snake, the rope gave no quarters to the snake.

Thus from the stand-point of illusion, it is the rope, and the rope alone which is the supporter and upholder of the snake, but from the stand-point of reality, the rope was never a snake but always a rope and the snake did not exist. Similarly, from the stand-point of the intellect and the reasoning self, which is in illusion yet, it is the true Self the Atman, God, which supports and upholds all your actions, all your life, all your energies and strength. From the stand-point of your conception or worldly illusion, it is the Atman only that supports and upholds everything, but from the stand-point of reality, and Truth itself, the Atman or the real Self was never the supporter, the upholder or the bearer of

any acts, anybody, or anything. Suffice it to say that there are two different stand-points. From one stand-point the true Atman does everytnng, and from the other stand-point the Atman is entirely free and never does anything.

Now we may take up some of the obstacles in the way of Realization. We have been discussing this subject for some days, and to-day Rama will lay before you one of the most dangerous obstacles in the way of Self-Realization. It is criticism; criticism from within and criticism from without.

We will take up criticism from without. Somehow or other most people have an intense habit of criticizing others, and so long as you have this habit of judging others or finding fault with others, or looking on the dark side of others, you will find it very difficult to realize God.

Here is a child. It has no thief in him, and if in the presence of the child a thief enters, he can carry everything away, for the child has no thief in him, and for the child there is no thief outside; and so when you

try to detect the thief outside, you put the thief within you.

When you try to discover faults or blemishes in others, you are inviting blame or faults to yourselves. When you fire a gun you shoot another body, but the gun will recoil and you will also get a shock, the gun will react against you. When you blame or find fault with others, you will also get some of the fault yourself, for this is the law. Not to find fault with others is not so much to spare others as to spare yourselves. You must rise above all this blaming, criticizing, fault-finding spirit.

It is very much easier to discover the mote in your neighbour's eye than to detect the beam in your own.

Remember it always that when sending out thoughts of jealousy and envy, of criticism, of fault-finding, or thoughts smacking of jealousy and hatred, you are courting the very same thoughts yourself. Whenever you are discovering the mote in your brother's eye, you are putting the beam in your own.

In order to have mercy on yourself, you

must give up this fault-finding and this denouncing of others. Remember that for that person such and such an act may be good and at the same time that same act may be very injurious to you. You may give up the act which you blame in him but you need not blame him for that act.

Do you know why the habit of fault-finding and criticism is universal? There is some good foundation for it.

Why do people criticize others and who are they who criticize the most? Weak persons, ignorant people are the ones who criticize most; always. The reason of this is that through the spirit of criticism they want to protect themselves. It is the principle of self-defence and self preservation, appearing in the form of criticizing others.

One man sees another party doing something which if done by himself would have harmed him; so he begins to hate that act; he must necessarily hate that act, for if he does not he cannot refrain from doing that same act, he cannot remain unpolluted or unscourged by that act. There was a possibility of contagion

by that act, so the person liable to catch contagion from his neighbour begins to criticize others, and by that criticism he lies in safety, he thinks that so long as he criticizes his brother he will keep himself free ; but then this shows only the bright side of criticism, and shows that criticism is indispensably necessary at certain stages of our spiritual progress.

The dark side of this spiritual progress is that those weak persons make a mistake of beginning to hate and despise the person on account of the vicious acts of that person. These mistakes you might blame and criticize, these deeds or saying you might blame or criticize, that vicious attitude of mind of your neighbour you might criticize, but you have no right to begin to hate or despise the person. There is an old saying "Hate the sin but not the sinner."

How is it practical to hate the sin and love the sinner ; is it practical ? Yes, it is very practical. It may not be for the people who have not solved the problem in that way. A little knowledge is all that is wanted.

Just mark, the act you hate in another, the same act which if done by you would have marred your course and retarded your progress, may be right when done by another. You may say sin is sin always. Where comes the difference?

If you begin to call particular acts sinful and other particular acts virtuous, then you make a mistake. No act is sinful or virtuous by itself, just as the cipher or zero by itself has no value, but place the cipher to the right hand side of a decimal point and it decreases the value of the expression ; place the cipher to the left hand side of a decimal point and it increases the value of the expression, but by itself the zero or cipher has no value. Similarly, no act by itself is virtuous or vicious.

The difficulty in hating sin and loving the sinner lies in your mis-understanding the nature of sin. Just as people begin to personify God, when they begin to make much of the body, and of their property ; just as people begin to have fetishes and personifications, the same ignorant tendency of the people leads them to fetishizing and objectifying and

magnifying particular acts, and they begin to stamp certain acts as heinous and other acts as virtuous. Remember, religion is a thing of the heart and virtue is a thing of the heart, so is sin. Sin and virtue have to do altogether with your position and frame of mind.

It is not the body but the soul that is to be reformed; it is the mind that is to be regenerated. You have to be born of the spirit. Just as "Dust thou art, and to dust thou must return" was not spoken of the soul," similarly, "You have to be born again of the spirit, you have to be regenerated" is not to be spoken of the body.

If, for example, a baby in your house reformed; it is the mind that is to be reformed; it drinks milk from its mother's breast, would it at this your advanced age be right and good for you to drink of that mother's breast? No, a grown up, a stalwart man should not live in the house on the mother's milk; he cannot live on that, but the child does that. There you see it is right for the child to live on that milk, but not for you. For you it would be a sin to do that. At a mature age to live upon

the milk of the mother is a sin, but for the child it is no sin; the child does that which is not right for you to do, but does that make you hate the child? It is a sin if you do this and consequently you hate the sin but not the sinner.

For the child it is not a sin, for you it is a sin, and then you hate what is a sin to you and love the child. That particular act is a sin from your stand-point but not from the stand-point of the child. So remember always with all sins in the world the same is the case. Regard all those deeds and acts which if performed by you would be harmful or sinful as worst sins, despise and loathe such acts of the world but hate not and despise not the doers of those acts or deeds. You have no right to misjudge them.

There was a great Persian author, Sadi, who was famous and whose works have been translated by Emerson in English. He writes that when a boy, he was going to Mecca, the holy land of Muhammad. It was the custom that all the people in that company were expected to get up at dead of night and pray. One night Sadi and his father got up and

prayed but some of the company did not. They were sleeping, and Sadi pointed to them and said complainingly to his father, "See, how worthless and lazy they are, none of them woke up and prayed;" and the father replied sternly to the boy, "O Sadi, O dear boy, it were better for you to be asleep like them and offer no prayer than to be up and offer prayer and find fault with them and criticize them; this is a worse sin than to say prayers and not to worship God."

If you have done something very charitable and very great, and your fellows have not, if this great deed puffs you up and you find fault with and criticize your neighbours, have you gained in virtue, are you nearer to God? No, no, you have simply exchanged one vice for another kind of vice; your evil deeds and acts given up were like so many copper cent pieces which you exchanged for silver dollars, the silver dollar is criticism, this fault-finding spirit. There you are the same, you have one vice left. Originally you had perhaps one hundred vices, but now you have but one vice, but that vice is equivalent

to the other hundreds, so it does not bring you any nearer to the true Renunciation.

If the world has not regarded this criticizing and this censuring spirit as a heinous sin, then the world is to blame; but experience proves that the man who does something wrong but who has a loving heart, the man whose deeds are not pious in the eyes of the world but whose soul is tender, whose mind is gentle, whose spirit is softened and near to God, that man who is mild, that man is nearer to the kingdom of Heaven than other philosophers.

In the Bible the Pharisees were very pious, their acts and deeds were very pious, but those Phillistines lacked that tender, kind and loving spirit; these people had this censuring, fault-finding spirit in them, which kept them farther away from Christ than Mary Magdalene, the woman who had to be stoned, a woman whose character was not the purest, a woman who was not immaculate. This Mary Magdalene had not in her this fault-finding, this censuring, this blaming spirit, she had that spirit of love in her and she was nearer

to Truth, she was nearer to the Kingdom of Heaven than the Pharisees.

In a poem written by Lee Hunt whose substance is as follows, this idea is brought out so clearly.

There was a certain Sheik—. He saw in one of his visions an angel writing the names of people in a book. The Sheik asked, "What are you doing, Sir?" The angel replied, "I am writing out the names of those who are the nearest and dearest and greatest worshippers of God." And then Sheik— put down his head and was dejected and he said, "I wish I had been a worshipper of God as others have; I never pray, I never fast, I never attend church, I shall be debarred. I shall not be able to enter the Kingdom of Heaven. The angel said "Can't help." Then Sheik—put another question to the angel and said, "Will you ever put down a list of those who love man and the whole world and not God?" The Sheik said, "Put down my name as a worshipper of man." The angle disappeared. The Sheik had a second vision and in the second vision the angel reappeared with

the same book, and when he was turning over the leaves of the book and had revised it all, the Sheik inquired what he was doing and the angel said he had revised it, he had written down the worshippers of God in order of merit and the Sheik asked if the angel would allow him to look at the register, and lo ! to his great surprise, the Sheik, who had given his name as a worshipper of man, found his name at the top of the list of worshippers or devotees of God

Is not this strange ? It is a fact.

If you worship man, or in other words, if you look upon man not as man but as the Divinity, if you approach every thing as God, as the Divinity, and then worship man, then you worship God.

This criticizing, censuring, blaming, fault-finding with men is not worshipping God, this giving away of presents is not worshipping God. In the Bible we are told that people told Jesus about the mother and father who were waiting outside for him. Christ pointed out to the multitude and said, "Behold my mother and my father, look upon the faces of them as upon your own."

You see your own faults and hate not yourself, and if you find faults in your friend, try and keep yourself away from those faults, but hate not. They are God, recognise the Godhead in them.

Here is a man who is in the service of the State, a man who does some official duties of the State. He conceives the idea of leaving all his state matters and goes to the President and devotes all his time to him and forgets his own duties. Will such a man be kept in office? No, never, he will be turned out.

To worship the President you must take care of your own duties, you must worship, as it were, those acts and deeds which are yours as a servant of the State. Similarly, if you make it a point to profess Religion in your Church and in you rosaries, it is like going to the President and beginning to rub his feet and bowing down before him, but that alone will not do.

To worship God in the best way is to worship the Divinity and God in your friend. When you have reached the point where you begin to feel the Divinity in the friend, where

their mistakes and errors do not keep you offended; their errors and mistakes do not blind you to their Divinity; when that Divinity is in no way clouded, then you will be in a position to realise the Divinity within yourself.

Here is the whole difficulty put in a nutshell. Why do we not find Divinity in the foe? It is because we find fault with him. People must cease to find fault, and see Divinity all round. Believe in the Divinity present in everybody, see the Infinity in everybody. Very often we find people like Nero, who are very religious, very moral in their youth, yet turn out to be very wicked. Henry V of England was very wicked in his boyhood, but he turned out to be very good in his after-life. Thus, do not try to stereotype the character of anybody, for some people who are bad to-day may turn out to be very good to-morrow. Sir Walter Scott was a dunce when a boy, but he was a grand man in after years. Sir Issac Newton got punished several times for not solving his sums in Arithmetic, but look what he became in after years.

Mary Magdalene was very wicked in her early youth, but later on when she came in contact with Christ, she was a very pious lady. She became a disciple of Christ. The ordinary sinner of to-day may turn out to be a saint, to be the purest man after a while. Remember that if a man is doing wrong, you have no right to stand against him and hate him. See the Divinity in him, see God in everything and everywhere. If anybody is thinking evil thoughts of you, if other people find fault with you, are you to retaliate? No, no. Never!

When Socrates was in prison and before he was given hemlock, the disciples gathered around him and wanted him to leave the prison and escape; they wanted to bribe the jailor and send him off. Socrates asked them whether bribery and breaking the laws of the State were lawful? They said, "Never." Then he asked, "If this be not lawful, why ask me to escape, why ask me to do what is unlawful?" They said, "These people have done wrong, they have not exercised the law in the proper way, and so it will not be wrong

to escape," and he said, "Do you want me to retaliate, to break the law, to do that which is unlawful because others break the law? If I break the law, it can never correct the error, it can never be consistent with the statement made by you before, that law breaking is never lawful. Two blacks never make a white. If others criticize and blame, why should we do so? If we do as others do, we simply add to the original wrong and matters are never mended."

How do criticism and evil thoughts injure you? They injure you only when you receive them; if you do not receive them, they will not injure you. Just as if some one sends you a letter and you receive it, it will be either good or bad in its effect upon you. But if you do not open the letter, if you do not receive it, or if the letter is left in the Post Office, it is sent back to the sender. Similarly, if other people send evil thoughts and you do not receive them, then those evil thoughts are sent back; but by receiving and accepting these thoughts you pervert matters. Receive not their criticism. How? By asserting your

Divinity, by keeping in your centre, by living in the Spirit, by realizing the Truth.

The following is a poem which was written when the mind was no mind. The substance of the poem is to feel the presence of God, to bring God close to you, when these walls, these veils, these masks of criticism are no more in your body, are removed in others, and God is felt.

"So close, so close, my darling, close to me."

By darling is meant God, the Infinite.

The same is it that makes the hair grow, the same is it that makes the blood flow in the veins, the same is it that gives you the power to see or to speak. In your speech is God, in your seeing is Divinity, in your act of hearing is Divinity present, and that Real Self, that Divinity of which you are so full is this same Divinity appearing in your friend, your brother, your relations and your enemy. There are no enemies when you feel Divinity. When you shut your eyes to Divinity, then foes come. Feel, feel that bliss which you seek ; that Divinity is so close, so near to you.

Rejoice, rejoice ! the objects of your

desires, consciously or unconsciously, have God for their object. Have not all desires happiness for their object, and is not happiness God ? O, realize.

"So close, so close, my darling, close to me !
 Above, below, behind, before, you be.
 Around me, without me, within me, O me ;
 How deeply, immensely and intensely you be.
 My baby, my lover.

All ties broken, all other connections snapped, all ideas of *meum* and *icum* left behind, all worldly connections put up in the background.

Divinity and reality so prominent ; the Self realized to such a degree that all selfish ties are snapped ; this was the realization. So long as those ties remain most pronounced for you, realization is not there. That is the law. There is wondrous truth in the words of Christ, "Sell all thou hast, give to the poor, and follow me," but the people are afraid.

O modern civilization, you must recognize and realize the truth in the doings and sayings of Christ. Here is Vedanta telling you in strong language that you cannot simultaneously serve both God and Mammon. The moments of realization are those when all

thoughts of worldly relations, worldly connections, worldly ties, worldly property, worldly desires, worldly needs are all melted into God, into Truth.

My baby, lover, father, sister, brother,
 My husband, wife, my friend or foe; my mother:
 O sweet my Self, my breath, my day, my night,
 My joy, my wrong, my right.
 Gay garments of love, thou changest aright.
 How charming are the colours at daybreak put on.
 O Truth, O Divinity, O God, I have nothing else.
 I have no ties and my relation is only with Thee.

I never waver. If I am careless, it is but teasing, teasing my loved one, for I have to tease only Thee.

“O home, sweet home, my bedstead, my support.” Please fill your souls with the idea that the Divinity is your bedstead to lie down upon.

Feel that you lie upon God.

“Hold on just a moment, I see what I bought,
 O see the Almighty I am; I forgot.”

The thing purchased or bought, that I am, my Self. That which you purchased is what you have always been.

“The dazzling glory, my chariot of Sun,
 Quintessence of Godhead, restorer of sight.”

OM ! OM !! OM !!!

SOHAM

(*Lecture Delivered on June 10, 1903*)

There is a very useful Mantram which should be familiar to everyone. It is SOHAM. The meaning of 'So' in the English language is 'such', but in the Sanskrit language 'So' means 'that', and 'that' always means God or Divinity. So the word 'So' means God. In India the wife never calls her husband by name. To her there is only one man in the world and that is her husband. She always calls him "that," as if there were no one else present in the whole universe. Consequently to her he is always God, and God is always in her thoughts. Thus to Vedantin the word 'So' always means God or Divinity. There is but one reality, my Self. That thought should be constantly kept in mind.

Ham in the Persian language means 'I.' Drop the 'H' and supply the 'I' and we have So-am-I, That am I, God am I, Divinity am I,

and God is always speaking through me, for that is all there is. OM is also contained here. Drop the S and H, we have OM. So Ham is the natural sound which comes from the breath, and all the time we should have the full significance of the word continually in our minds. Keep watch over the breath and make the breath harmonical through this Mantram SOHAM. It is a mental, physical, and spiritual exercise. While breathing there are two processes involved, going in and coming out, inspiration and expiration. When inhaling, 'So' is said, and then exhaling, 'Ham' is said. Sometimes a beginner finds it more convenient to chant SOHAM than OM. It embraces both. When not chanting aloud, meditate upon it, internally, and mentally dwell upon it, all the time breathing quite naturally. This is the real kind of auto-suggestion, which leads one away from the hypnotism of the senses and brings one back to Godhead. That am I. There is harmonious motion going on in the universe all the time. The word 'So' in Sanskrit also means the Sun. The Sun am I. I am the giver of light, I

receive nothing but give all. I am a giver and not a receiver. Supposing we are the recipients of very unkind letters from others, and of severe criticims of jealous persons. Are we to be disturbed and feel sorry and worry about it? No. Rest undisturbed in your Godhead. Think kindly and lovingly of those who are trying to harm you most. They are your own Self, and to your own Self you can only give good thoughts. I am the Sun of suns. Light, Glory, Power am I. Who is there to injure me? My Self cannot injure the Self. Impossible. Rise above the little false opinions of others. Let God always speak, think and act through you. Rest at peace in your Godhead. I am the Sun, the giver of light to the world.

Feel perfect strength. You see all our difficulties are due to our regard of self, of our little self as bound by space. This is the thought which weakens and kills us. In order to remove this disease, anybody or everybody is to sit down naturally in a room and there weep or cry, beat his breast and say, "Out demon, out, out demon, out." Put yourself in

a state as if this body of yours were never born; you are the Divinity, you are not this. If you keep yourself confined within time and space, the designs of other people and other men's thoughts molest you. This body that you are addressing is hallucination. I am God. Do you mark that? Believe in reality more than in false opinions. Divinity you are. Evil thoughts and temptations have no right to enter your holy presence. What right have they to make their appearance in your presence? Sacred, holy you are. Feel that. Where is the disease? Expect nothing, fear nothing, feel no responsibility. Do not take to your work as in duty bound. What is duty? Duty is your own creation. Take your work as a noble prince. Everything should be like a plaything to you. Do the work before you cheerfully, freely.

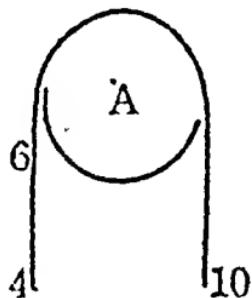
Diseases are of two kinds. We call them in Indian language *Adhyatmic* (internal) disease and *Adibhautic* (external) disease. Literally it means demon-disease and fairy-disease; giant-disease and woman-disease. What is the meaning of this? Oh, the fairy-disease or

female-disease is the one which rises from within us. Desires within us, our wishes, our attachments, our yearnings are the fairy-diseases. And the giant-diseases are positive diseases. are those which befall us through the actions or influences of others. Well, how to cure a man. They say, do not bother yourself about the male-disease, about what is called the *adibhautic* disease, demon-disease or outside disease. Do not bother yourself about this. The very moment you cure yourself of your weakening desires, the very moment you rid yourself of those, the outside diseases will immediately leave you. But the people in this world make a mistake, they do not attend to their own work. They do not attend to the part of the difficulty which is created by their own desires. They begin to fight first with outside fears, so they begin at the wrong place, they want to fight with the circumstances first. They want to remove the male disease, the disease which comes through the influence of others. The Vedanta says that your desires are your weaknesses, everything else will be decided for you. Here is the female part in

you. This is what attracts the outside influences. Just as one dog has a piece of flesh in his mouth, other dogs come to fight for it. When you get rid of your weakness or female-disease, the male-disease will immediately leave you. The nature of this female or fairy disease ought to be further explained. Here is somebody. If he is perfectly pure, if he can keep himself perfectly above all temptation and realize the Godhead within him and be ready to say, "Get behind me, Satan, I will have none of thee," to him Rama makes a statement. To him nobody's desires in this world, no one's thoughts, evils or temptations of no one in this world will do any harm. No force can molest him or bring him down in the least, because, he has got rid of the demon-disease himself. The very moment we make ourselves weak, and begin to desire fleshy enjoyments, what happens? Evil thoughts of all foes take the shape of this temptation or that and devour us. If you want to enjoy peace and perfect happiness, if you want to realise your Divinity, the lower nature must die. In this death is life, in this

death is life; Now here feel yourself to be God. Free yourself, and when you have to attend to that business, attend to it with a cool head, with a sedate, secure spirit.

I desire nothing, I have no need, no fear, no expectation, no responsibility.



This circle A is a pulley, and on this pulley hangs a very fine silk thread, and to the ends of this silk thread are fastened two weights, one is 10 and the other 6. Now to this weight 6 (the smaller weight), we add another weight 4. Six plus four makes ten, so we have 10 on one side and 10 on the other side. Balance. They will not move at all. Well, now supposing we take away the weight 4, and then we have left 10 on one side and 6 on the other side. The weights are not balanced. What will the

consequence be? The 10 will go down and the 6 will rise. After a second, we add this weight 4 to the weight 6. There we make both the weights equal again on both sides. Then what will the consequence be? So many people state that it will be balanced, but that is not so, it will go on moving. At first sight it seems that after one second when the weights are balanced, the motion will also be balanced. When Rama lectured on the subject in the University, all the students had to say that it would stop, but when the experiment was shown or explained to them, it gave them light. Even when the weights were made equal, it went on running, did not stop. Thus in the beginning we see that if the weights are made equal, it will rest, the original rest will be preserved. When once motion has been started and we make the weights on the two sides equal, the motion will not be arrested. If we allow the weights 6 and 10 to operate on two sides for two seconds, and after two seconds we add the weight four again, that would make the weights on two sides equal and yet the motion would not be balanced, would not be attained. So,

if after three seconds we make the weights equal, still the motion will not be stopped. One difference we mark at the close of the first second, the velocity or speed of the weights must be 4 feet per second. If the unequal weights moved on for one second, the resultant velocity is 4 feet and if the inequality continues for two seconds, the resultant velocity will be 8. If the unequal weights be allowed to operate for 3 consecutive seconds, the velocity will be 12, and at the end of 4 seconds, it will be 16, etc. We see that if the weights are kept unequal, the consequence is that at the close of each second, there is a difference of velocity, 4 plus the original velocity. So the velocity that has already been acquired remains the same. We see that if the weights were made equal in the beginning before the motion was started, then the weights being equal there will be rest. If the weights are equal after the velocity 4 has been acquired, then the equality of weight will prevent any further increment of velocity, and if the weights are made equal at the end of the second second, then the result will be that the acquired velocity will be 8, but

there will be no further increment to this velocity, and after the 3rd second the acquired velocity is 12, there will be no further increment to the velocity. The increase in velocity at the end of the first second is called acceleration. But we see here another thing. When the weights on two sides are made equal, there remains no force acting up on the bodies. If there be no force acting upon the bodies, there cannot be any change produced in a state of rest or motion. There is no change produced in rest or motion. If there is original rest, and we make the force 10 on one side and 10 on the other, and if there has been motion in the weights for one second, and the weights are made equal, according to this law the original acquired motion will remain there. It does not prevent the original rest or the original acquired velocity, but the equality in the weights will prevent no further change in the velocity. So if at the end of the second second we make the weights equal, the original acquired velocity will remain there. So at the end of the third second, the original acquired velocity being 12, the equality of weights will prevent any further

increase of velocity.

So we come now to the case of a man of realization. Realization is simply the equality of weights on both sides. Realization is making the weights equal, taking away the inequality from within you. It is making you free of external circumstances. It is saving you from being at the mercy of winds and storms. Realization frees you from outside influences. It makes you stand by yourself. This being done, all further what we call acceleration is stopped, but the original acquired velocity remains there. The original acquired velocity is what we call inertia or Purva Adhyasa. That remains there. That will have its way. We see that this realization was achieved by some people, in which the original acquired velocity was very, very small, and through their bodies great works were not performed. But there are other people whose original acquired velocity is wonderful, marvellous. They are free, but their bodies will be in continuous motion. Their bodies will be doing wonderful deeds, great and sublime actions. Work is another name for realization.

"Pleasures wrapped up in duties garments."
says Dr. Anthony.

Realize your Divinity and everything is done.

OM ! OM !! OM !!!

QUESTIONS AND ANSWERS

Lecture delivered on February 26, 1903

Ques.—What is it that says, “I am not this body, I am the Atman, I am the Self ?”

Ans.—In the Real Atman there are no words. From the stand-point of the Real Self there is no possibility of making a statement of this kind “I am Brahma, I am this or I am that;” no words can reach the true Atman, the Atman stands above all words. Thus the statement “I am Brahma, I am the Atman, I am Divinity” cannot be made by the Atman, because the Atman transcends all words. This statement is made by the intellect (Sukshma Sharira) or any other name you may give it. The question is if the mind makes the statement “I am Brahma, I am Divinity.” the mind and intellect are not

Brahma and therefore are not justified in making the statement. Vedanta says, from one point of view, mind and intellect are not Brahma; but on the other hand, the mind and intellect are nothing else but Brahma, even the body is nothing else but Brahma, and everything in the world is nothing else but Brahma. Just as when we say that the black snake is a rope, the attribute 'rope' does not belong to the snake in the same way as the attribute 'black' belongs to the snake. The snake is black. Here the attribute 'black' belongs to the snake, but when the statement is made that the snake is a rope, the rope is not an attribute of the snake. Similarly, when we say that the mind, body or intellect is Brahma or Atman, then Brahma or Atman is not an attribute of the mind, intellect, or body. The one meaning is that the mind, the intellect, or the body denies its apparent self, and finds Divinity or God. So when we say "I am God, I am Divinity," it does not mean that God is an attribute of mine, as when we say "I am king," for king is an attribute, but God is no attribute of

mine. This statement "I am God" is not such a statement as "The snake is black." If the statement "I am God" were a statement which made God your attribute, then it would have been an irreligious statement, but as it is the statement "I am God" means that the apparent self is to be realized as an illusion only, and the true Divinity is to be manifested in its full growth. *O ! Divinity I am.*

O people of the world, if you call me Swami or Rama, if you call me this or that, you are mistaken. Divinity I am ; this body I am not.

A man was asleep, and in his sleep he found himself detected as a thief ; he found himself a beggar ; he was in a wretched condition. He prayed in his dream to all sorts of gods to help him, he went to this and that court, he went to this and that lawyer, he went to all his friends and sought their help, but there was no help. He was put in jail and he cried bitterly, for there was no help for him. There came a snake which bit him and he felt excruciating pain, and this pain was so great that it woke him

up. He ought to have thanked the snake which bit him in his sleep. Whenever we dream sad and horrible things, whenever we have the nightmare, we are awakened. So the snake in the dream woke him up, and he found himself sitting in bed all right, he found himself surrounded by his family, and he was happy. Now, we say in the dream he was bound, and he sought release and in the dream the snake came and bit him and this snake was the same as the other objects in the dream with this difference that this snake woke him up, it startled him. It ate him up. We do not mean that the snake ate the man but that it ate the dreaming ego of the man; the dreaming ego of the man was as the other objects in the dream, and this snake not only destroyed the dreaming ego of the man but it destroyed all the other objects in the dream *viz.*—the jail, the jailor, the turnkey, the soldiers and all the rest. But this serpent was a strange serpent, it did something very extraordinary, it ate up itself, because when the man woke up, he no longer saw this strange snake.

According to Vedanta, all this world that you see is but a mere dream, is Maya, and what about yourself who sees the dream. You are the dreaming ego, the dreaming culprit, or the thief etc., and all your friends and other people are the companions in prison, from whom you seek help and invoke aid, you invoke aid from all gods in heaven and hell and they cannot release you. You go to your friend to seek aid but there is no peace, no true aid; no true or real joy comes to you until the time comes when you find yourself bitten by a snake. Now what snake is that? The snake of Renunciation. Renunciation appears to be serpentlike and it bites you. The word Renunciation seems awful to you, it stings you as it were. True Renunciation means Knowledge, it means Vedanta.

When this true Renunciation comes, what we call *Jnana* follows. The great saying "I am Brahma, I am Divinity, I am the Lord of lords" is realized. Here this statement "I am Brahma, Atman" seems to be a hissing statement to the ears of the Americans and Europeans, it is the hissing snake that will

bite you, and you say, "O well, how can I entertain such a preposterous idea, how dare I make such a preposterous statement?"

O people, let the snake bite you; its stings and bites are welcome; they will release you, they will free you of all anxiety and trouble. This Truth does not instil into you venom but it instils nectar into your being, and you wake up and the dreaming ego is gone and the world is gone also.

This is no speculation of which Rama is talking but a truth or fact which you can verify from your own experience. All pain, trouble, anguish are immediately gone.

The statement "I am not the body" is made by the thief in the dream, because you have stolen God, you have stolen the Truth, you have concealed your real Self, so you are a thief in the dream, and this thief in the dream is stung by the serpent *Truth*, "I am the Atman." Thus it is the thief in the dream that receives the life-giving sting of "I am Atman" and the result is that you wake up, and the true Atman shines in its full glory, and this Atman is unapproachable. It surpasses

all description. Language cannot reach it.

Ques.—If Death is like the sleep of the living, does it mean that we do not know what is going on in the sphere of death at that time?

Ans.—When you enjoy the sleep of death, you live in a world of your own creation. In the wakeful state you live in a world of your own creation; you live in the small, petty world around you. So in the sleep of death you live in a world of your own creation; thus the sleep of death bears the same relation to the world of the wakeful state as the dream world bears to the wakeful state.

Ques.—What is it that sleeps since the spirit does not require rest?

Ans.—The Atman, the real God never sleeps. Sleep cannot touch the true Self. This sleeping state as well as the wakeful state, is according to Vedanta, nothing else but Maya, illusion. Sleep comes only to the mind or the false ego. Sleep attaches itself only to the unreal, the seeming self, the subtle body. Sleep is an aspect of your false ego, Maya, dream, illusion.

Ques.—Do medium gets communications from departed spirits?

Ans.—Rama says that even in the wakeful state all communications which you receive are received from within yourself. In your wakeful state all the objects which appear without you are within you. In the hypnotic, mesmeric, or mediumistic state also everything comes from within you. Vedanta lays all stress as to the phenomena of the Universe upon the fact of your true reality, lays all stress upon the fact that the Sun, the moon, the stars, all the solid-seeming world is but your own creation. Millions of those spirits are within you. Nothing is without you, nothing is outside of you.

There is a beautiful poem in the Persian language, written by one of the greatest poets of the world, Hafiz by name, a poet whom Emerson has translated to some degree. Translated it means,—“O mind, throw aside all this distrust, all this debating. Come, bring me the cup full of ruby wine that gives me the key to unlock the doors of Heaven.” It does not mean that you ought to become a disciple of Bacchus, it means let us have that wine, that Nectar of Divinity, let us have

something which will create Divine madness. Let us have that sting of the serpent which wakes up the wretched thief in the dream, this way the doors of Heaven are unlocked. So Rama says, please throw aside these desires and questions for a while and enjoy with Rama the Divine madness. Rama must speak, he must unbosom himself. Rama can no longer keep himself regardful of your thoughts and desires, he cannot any longer pamper to your tastes.

O people of America and of the whole world, the truth is that you cannot serve God and Mammon, you cannot serve two masters, you cannot enjoy the world and also realize Truth.

Thus in order to get the whole Truth, you must get rid of worldly desires; you must rise above worldly attachments and hatred; you must bid farewell to all the ties and bonds, enslaving and clinging; you must rise above all this. This is the price, and unless you pay the price you cannot realize the Truth. If you are not prepared to pay the price, rest content with the hard lot which you must

bear. If you want Realization, if you want God-consciousness, come up please, pay the price, and then you will have everything. Christ spoke these words unflinchingly. O people, how much are these words distorted to-day, how they are twisted to give us a meaning that might scratch the toe of an audience and how it is tortured. It reminds Rama of a story. There was a man in India, famous, full of truth, mad with Divinity. He walked through the streets crying at the top of his voice, "O customers of Divinity, come." He used to go about selling Divinity. "O customers of Divinity, O all desirous of Godconsciousness, come; O ye that are heavy laden, come." He cried in the language of his country, and in that language Nam is the name given for God. He cried in his own language, *nam lelo*, which literally means "I have an article to sell. Purchase it, O people, and that article is God" and he used the word Nam. Now Nam has two meanings; one meaning is God, and the other meaning of Nam is beautiful, bedecked, jewelled necklace, but that saint used the word Nam to mean

God and not jewellery. One day while passing the streets selling Nam and God, a gentleman who wanted to purchase a fine necklace heard him crying through the streets and he thought that this fellow must be an agent for some banker and wants to sell that necklace. When people in India are going to be married, very often they want very precious jewels for adorning themselves or their brides. The man asked where this hawker or sage lived and he went to his house and was amazed. The house of the hawker was very poor and he wondered how the house of a Nam-seller could be so poor. He entered the house and did not find the hawker, he knocked at the door and there came out a dear little child and he asked for the master of the house, and the child replied:— “My father is away, he will be here in the evening; but sir, would you mind telling me what business you have with him?” He was very much impressed with the talk of the child and wanted to talk with her, so in order to exchange some words with her, he said that he wanted to purchase Nam. The child smiled and said, “I can give you Nam, it is so, easy.”

He said, "All right, I will wait." He waited at the door and she went in. He waited and waited but the child did not make her appearance and he was about to lose his patience, as he had waited twenty minutes and he thought that time long enough to dig out the treasure from under the ground. Losing patience he peeped into the house and there he found the child was whetting her large knife, and he said, "What does that mean?" and he spoke to the child and said, "Child, why are you playing childish pranks? This is no time to trifle with a gentleman of my rank; do not fool with me please; this is no time to try your idle experiments; come out and say that you do not know where your parents have buried the jewellery"; but the child exclaimed, "Please excuse me; have patience and wait a minute. I am coming"; and he said, "Come right away, why sharpen that knife?" She said, "Do you not want to receive Nam?" He said, "I want Nam; but please show it to me that I may take it to some banker or to those who can set the right value on the article." and then she said, "Our

Nam is not an article which requires a valuation to be set upon it by the banker or jeweller of the streets. Our precious Nam has already got its value fixed; there is no going up or coming down. The value is already fixed and the price already determined." He said, "Is it so? Then please come, show it to me, throw aside your knife." She said, "O, but you must pay the price first and you get Nam afterwards." He said, "Do you intend to stab me, why do you sharpen your knife?" She said in the most trustful, pure way, "If you did not know the price of Nam, why did you come here? Do you not know that in order to get Nam, you must lose your life? Life is the price you must pay for Nam. He who will save his life must lose Nam."

In the Arabic language there is a verse which means—"Die before you are put in the grave, and by so doing make this world a heaven." In Sanskrit many verses are written which describe the same fact.

When your whole being is turned away from the world, when you have suffered, when you have been crucified and have died to

the world, then do you live. But be not deceived by the flattering remarks of preachers and teachers. Rama tells you the truth, he does not flatter. There is a beautiful Sanskrit verse in the Vedas, which means:—

Man's body is like a citadel and the senses are the loopholes. At the loop holes of the citadel we place cannon and guns, which are shot off from within, and which shoot outside. Similarly, from you, cannon balls of sight are shot out into the hearts and heads of spectators; from the loopholes of the ears thoughts shoot out. Well, it says, the maker or creator of this citadel, the Atman, has played a funny joke with man. All the cannon balls shoot outside from within you, and man is bewildered. Man thinks that he is gaining and conquering this world; man thinks that he is extending his property, but as a matter of fact he is losing his own Self. In this citadel man thinks that he is gaining knowledge, that he is victorious in the world, but as a matter of fact he is starving his true Atman. There

the verse says, "He conquers all the world, who can turn the mouths of his cannon and guns and shoot within; whose eyes instead of looking outside look inside or within, and see the source of sight; whose ears can turn back and hear the true source of hearing, the Atman, the origin and power of hearing; whose mind can look into and see the source of its activity, energy and power."

Look within! What is it that makes the eyes see, the ears hear, the hair grow? It is the Atman, God. How simple is that! If you care to give this Truth a moment's thought, you may see that you are nothing else but God. Feel that Divinity within, and be the Master, the Director, the Emperor of the Universe; but this life grows old and then comes death; the seed must be prepared in order that it may grow. The lamp must burn in order that it may shine. So in order to live as God, the little ego, the false self, the outgoing tendency must stop. Will this lead us astray from the story? The girl said, "Sir, did you not know that the price is already fixed? In order

to get Nam (Nam meant God to the girl, and it meant the necklace to the man) this head of yours must be cut off with this knife ; then and then alone you can get Nam." Boldly, cheerfully, and unflinchingly the girl made this statement. The poor customer was stricken aghast; he cried aloud and made such a noise that all the neighbours collected. He began to complain. "Look here," he said, "this poor hut contains butchers and homicides. I presume that the parents of this girl are the worst homicides. This matter ought to be placed before the court; let us call the police." But the people said, "Don't talk that way, the parents of this girl are noted for their great piety etc.," and he said, "I come to see that all those very pious people are usually very bad; they are not religious; under the cloak of religion they perpetrate religious crimes." There was a great noise and confusion in their talk and all of a sudden the father of the girl appeared on the scene and this man was about to strangle the father of the girl. The pious father was tranquil and

serene, when the queer customer addressed him in very harsh language and said, "Why do you teach even your child to perpetrate such heinous crimes, why do you do such deeds every day as to make your children homicides in their very infancy?" The sage replied, "How is it, sir, what do you mean?" The whole matter was explained and when the sage heard the story, his heart was filled with emotion; his whole being was thrilling with holy thoughts; his soul was saturated with Divinity; tears like great beads appeared on his cheeks and he said, "O prophets and saints, O angels, God! have matters come to this? Have matters come to such a low pass, is the name of God to be brought down to the power of a child like that, was this to be changed to a small thing like that? Pointing to his daughter he said that it is because the Divinity, God has been taken up by an innocent, ignorant child, that the name of God, the Divinity has become so ridiculously cheap, that the name of God, Heaven, and Immortality is sold at such an awfully low price as the head or heart. O

Divinity, O sweet Immortality ! Is it dear if it were sold for one life ? Let millions upon millions of lives be created and destroyed for the sake of one glimpse of that Reality. Let infinite lives and heads be chopped off and cut to pieces for a moment of that Holy God-consciousness.

When these words were uttered by the saint, the heart of the queer customer melted and all the by-standers stood aghast. It was then that they came to know that the same word Nam meant something exquisitely sweet for the little girl and for the parents of the girl, and that their own minds were so grovelling in materiality as not to grasp the true meaning.

This story tells you the price you must pay in order to taste the sweet nectar of Heaven. It tells you the inevitable value set on realization.

You cannot enjoy the world, you cannot enter into sordid, petty, low, wordly, carnal, sensuous desires and at the same time lay claim to Divine Realization.

Here is the jewellery shop, and for this

jewel, this goal, this heaven, you will have to pay at the cost of your head and your lower nature. If you cannot pay the price, go away. If you cannot enjoy that perfect consciousness the sole reason is that you do not pay the price; so pay the price and that moment you realize that bliss.

A man fell down and hurt his legs and he began to find fault with Gravity and cried, "O wretched law of Gravity you made me fall." Well, it is better for millions of men to fall and break their legs than for the Law of Gravity to be eliminated. Fight not with Gravity; take your steps cautiously and you will have no falls. All your falls, all your injuries, all your hurts, all your anxieties and troubles are due to some weakness within you. Remove that and fight not with circumstances, do not blame your fellowmen, throw not the blame on the shoulders of others, but remove your own weakness. Bear in mind that whenever you fall or suffer or are troubled, it is due to some weakness within you. Remember this and fight not with Gravity.

What is this weakness within? It is the

dark pitch of Ignorance which makes you look upon the body, the senses, as you. Get rid of it, discard it, and then Power itself you become. When is it that you feel your liver or your spleen? You feel your liver or your spleen when it is out of order. When do you feel your lungs? You feel your lungs when they are out of order. When the nose is all right, you do not feel it.

Similarly, when you feel the body, it shows that there is some disease there. When in perfect health, you feel bold and strong, you feel not the body or the personality; you will be above this mockery, this false self; you will be above the superstition of this little body. To you the whole world will be your body; and the moment you are in that state, Bliss is for you, and you will never feel any desire for this or that. This weakness in you makes you stumble time and again, this weakness, this ignorance makes you feel your body.

There was this question put to a sage, "How is it that when Christ was crucified, he did not feel the cross?" At that time the

sage had some cocoanuts around him. In East India, people visiting friends or sages always bring fruit and these cocoanuts had been brought to the sage. One of the cocoanuts was raw and the other was dried up. The sage said, "This cocoanut is raw. Now if I break the shell, what will happen to the kernel?" They said, "The kernel will be cut or broken also, it will be injured." "Well," said the sage, "Here is the dried cocoanut, and if I break this shell, what will happen to the kernel?" They said, "If the shell of this cocoanut be broken, the kernel will not be injured, it will be unharmed." He said, "Why?" They said, "In the dried cocoanut, the kernel separates itself from the shell, and in the raw cocoanut the kernel attaches itself to the shell." Then the sage said, "When Christ was crucified what was crucified?" They said, "The body." "Well," said the sage, "Here was a man whose body or outer shell was injured or crucified; here was a man who had separated the immutable Self, the true kernel, from the outer shell; the outside shell was broken but the

inside was intact; so why feel sorry, why weep or cry over it? In the case of other men, as in the raw cocoanut the kernal attaches itself to the shell and so when the shell or body is disturbed, the kernel or inside is disturbed or injured also, and that is the difference."

The weakness or disease in you is this attachment to the shell; this clinging, this slavery to the shell. Thus giving up this clinging, this bondage to the shell is death from the stand-point of worldly men. From the stand-point of your present vision, that is death, and unless you suffer this death and detach yourself from this shell and the concerns of the shell, you cannot conquer death, you cannot rise above anguish, misery, disease, or pain. Let the body become as if it never existed. A man of liberation, a free man, is one who lives in Divinity, in Godhead, in such a way that the body was never born.

Rama has many times heard the expression "I wish I was never born." Dean Swift used to read this passage from Job. "Let the day perish in which I was born." Rama

says, "Brother, this is not the way to make the day in which you were born perish. Let the body, the desires perish, and live in God-consciousness to such a degree that for you there is no day on which you were born, as if there was never any body, as if the body had never been born. Just as when you enter the deep sleep state, all the experiences of the wakeful state disappear; they are forgotten; so rise to the God-consciousness to such a degree that for you your past relations may become a complete blank. This is the way you have to make the kernel detach itself from the shell, then you conquer death.

Realization means setting to this new tune all your old songs. The old songs will remain the same, but you must set all of them to an entirely new tune. You must look at the world from an entirely new stand-point. You cannot mix the two stand-points. It cannot be that you can look at certain phenomena from a worldly stand-point and regard other circumstances or phenomena from the new stand-point. Let your stand-point be entirely changed, look at everything

as God, as Divinity. Your relation to the world should become the relation of God to the world; an entire change. This will be illustrated by some stories.

At one time there came a man to a meeting where we all had God-consciousness, and on entering he began to cry and weep and beat his breast; no body attended to him. He was grieving over the death of Rama's son, and this boy was related to this man. Well, no body attended to him, and he sat down, and then he was asked quietly, calmly, plainly, to hush his anxiety, and to console himself; and he said he could not bear the death of this relation of his (the son of Rama). None of the audience could weep or cry or show any signs of disturbance, for there was the state of God-consciousness; there was that state where everything in the world was looked at from the stand-point of God; there was that condition where the old songs were set to the new music of Divinity. The words or remarks which escaped the lips at that time were as follows—"O brother, the fact that you are a relative, is of the same sort as

somebody coming and saying "O sir ! the wind is blowing ; but, O fellow, what if the wind does blow, what is unnatural about it to upset us ? or O sir, the river is flowing ; what if the river flows, it is natural, why should it upset us ; the river flows, that is natural ; there is nothing abnormal or extraordinary about these statements. Similarly, when you come and say that your son is dead, there is nothing extraordinary about it, it is most natural ; every one who is born is born to die. When you enter the University, do you enter to stay but a short time or to make it your home all the time; do you get examined and remain there all your life as a freshman or sophomore ? When you enter the freshman class, it is intended that you should leave that class one day and go on to the sophomore class etc.

When you enter a staircase, it is understood that you are not to remain there always, but will leave the staircase after a short time.

When you reincarnate, is it not understood that you must leave that reincarnation or past life ?

Similarly when you enter this body, it is understood that you will leave this body. So if that boy whom you call Rama's boy is dead, it is quite natural, there is nothing remarkable or curious about it. It is not strange, it should not upset you, it is like saying that you had your nails pared today. If the son is dead, all right, there is nothing unnatural about it.

This is the way to look at your worldly relations and thus keep yourself free; look from the stand-point of Reality, making Rama the true Self, Divinity, your home, and look at all your acquaintances, connections and relations from that vantage ground. Just as from the Lick Observatory people make observations of worldly phenomena, so from the Lick Observatory of your Atman, through the telescope of Divine Wisdom look at this world and you will see 'the Divinity you are, the God of gods, the Light of lights, the Truth. The same am I. Not the body, not the mind, not this little, false, craving ego, but Divinity I am. Feel, O feel that !! Realize it. Realize that you are God. This

is the one thing needful. What care I or what care you or what cares anybody if this body is in a dingy hut. Keep this God-consciousness, and wherever you are that place is converted into heaven. What need you care if this body of yours is tortured ; let God-consciousness be with you and all the treasures of the world are yours, all the treasures of the Universe are yours. Have only this and throw away everything else.

Once there came a man and said to Rama, "O sir, a great prince is coming to pay his respects to you." Now here is an important point. Rama is about to talk on a critical point, where people usually feel these flattering, puffing remarks of friends. Well, the man said, "Here is a very wealthy man coming to pay his respects to you." There was Rama looking at everything from the standpoint of Divinity, and these words escaped the lips of Rama "What is that to Rama ?" The man said, "O sir, he is going to purchase such magnificent, beautiful costly things to bring to you." Rama said, "What is that to me ?" "What is a prince to me? Let me have

Reality only. Trifles and frivolities, these unreal phenomena, have no interest for me; my Truth, my Divinity, my Joy, my Atman is enough to keep me busy. These vain talks, these frivolous, worldly things do not concern me. This prince or these wealthy people come to the body of Rama, and if Rama become interested in these bodies, he would become a veritable interrogation point; but when the point of view is changed and when the old songs have been set to new music, when the observation is taken from the highest stand-point, then what interest can a Lord or Mayor, or an Emperor excite in me? None whatever." So let the stand-point be changed. When news-papers have no attraction for you, when they cease to interest you, then that day you have risen above the body, and have come nearer to God. This gives you one way of applying this Truth in your practice. When that crucifixion is attained, then the True Life in you will manifest itself in ways like that.

These stories are told not that you may simply imitate them. No. no. Feel the

Divinity within you, feel God that you are. Feel that and rise above all temptations, fear and anxiety.

Om ! Om !! Om !!!

1760

WANTED

Reformers,

Not of others

But of themselves,

Who have won—

Not University distinctions,

But victory over the local self,

Age : the youth of Divine Joy,

Salary : Godhead,

Apply Sharp,

With no begging solicitations,

But commanding decision,

To the Director of the Universe,

Your Own Self.

OM ! OM !! OM !!!

